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# THE BOOK OF JOB

## IN THE REVISED VERSION

EDITED

*WITH INTRODUCTIONS AND BRIEF ANNOTATIONS*

BY

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## PREFACE

THE aim of the present small volume is to explain the Revised Version of the Book of Job in such a manner as to make the poem intelligible to an ordinary educated reader. The poem presents many difficulties. Sometimes the argument is difficult to follow ; sometimes the reader comes across passages or expressions of which he does not fully see the significance ; sometimes he finds allusions to customs, opinions, or modes of thought with which he is unfamiliar ; sometimes he meets with an obsolete English word, which conveys no clear meaning to his mind ; in addition to all this, there is not a page on which he is not confronted by a perplexing variety of alternative renderings, of the relative value of which he is in most cases very imperfectly able to judge. There are several excellent English Commentaries on Job ; but they are on a larger scale than many readers might consider to be necessary ; and it accordingly occurred to me that an edition of the Revised Version, arranged in a convenient form, and containing a *minimum* of notes necessary to enable an ordinary reader to understand the poem and follow its argument, might be useful. For this purpose the notes have been made as succinct as possible ; the book has been divided throughout into paragraphs, with the argument prefixed to each ; passages which seemed likely to occasion difficulty from the causes indicated above have been explained ; especial care has been taken, where there were alternative renderings, to inform the reader, as far as was possible, which was to be preferred ; and, in a limited number of cases, renderings or readings beyond

those given in the Revised Version have been mentioned, if they appeared to be probable and to improve the sense. On the other hand, illustrations, references to parallel passages, discussions of difficulties or of divergent views taken by different Commentators, though it would often have been interesting to add them, have been excluded, except to a very limited extent, as not really required for the comprehension of the poem, and as consequently outside the scope of the present volume. I have only to guard against its being supposed that I have made any attempt to explain every difficult or doubtful passage which the poem contains. The text which I have endeavoured to explain is not the original Hebrew, but the Revised Version. It appears to me that this, if care be taken to adopt the right margins, gives correctly the general sense of the poem. But I must not on that account be understood to hold that it does not contain passages of which more exact renderings might not be found, and others in which the text is more or less suspicious, and in some of which probable emendations have been proposed. As I have already mentioned, I have given, where opportunity offered, examples of what seemed to me to be improvements belonging to each of these classes.

May I, in conclusion, invite the reader's attention to what I have said in the latter part of the Introduction (p. xxiv ff.) respecting the importance of the *margins* of the Revised Version?

S. R. DRIVER.

CHRIST CHURCH, OXFORD,  
*December 23, 1905.*

## CONTENTS

	PAGE
<b>INTRODUCTION—</b>	
Aim of the poem, and summary of the argument . . . . .	vii
Hope of a future life expressed in the poem . . . . .	xx
Probable date of the poem . . . . .	xxiii
Marginal notes of the Revised Version . . . . .	xxiv
Emphatic words, quotations, and archaisms in the Revised Version . . . . .	xxxiii
Commentaries on Job . . . . .	xxxv
<b>TEXT AND NOTES . . . . .</b>	<b>I</b>
<b>GLOSSARY OF OBSOLETE OR UNFAMILIAR WORDS OCCUR- RING IN THE REVISED VERSION OF JOB . . . . .</b>	<b>129</b>
<b>INDEX . . . . .</b>	<b>131</b>



## INTRODUCTION

THE Book of Job is a product of the so-called ‘Wisdom-Literature’ of the ancient Hebrews ; in other words, it belongs to the same branch of literature to which Proverbs and Ecclesiastes also belong, and which embraced the observation of human nature, the analysis of conduct, the study of action in its consequences, and the consideration of the moral problems presented by human life and society<sup>1</sup>. The Book of Job deals in particular with a problem of human life ; in modern phraseology it is a work of *religious philosophy*. The problem is this : *Why do the righteous suffer ?* and the principal aim of the book is to controvert the theory, dominant at the time when it was written, *that suffering or misfortune is a sign of the Divine displeasure, and presupposes sin on the part of the sufferer*. The doctrine that righteousness brings prosperity, while wickedness results in misfortune, is often taught in the Old Testament ; the verse (Ps. xxxvii. 9) ‘Wicked doers shall be rooted out ; and they that patiently abide the Lord, those shall inherit the land,’ is but one of the many aphorisms in which it is inculcated. Such aphorisms are particularly frequent in the Book of Proverbs (especially ch. x sqq.). Of course, in a large measure the doctrine is true. Society being constituted as it is, the habits characteristic of righteousness are such as win a man respect from his fellow men, and command success : on the other hand, wickedness

<sup>1</sup> See further the writer’s *Introduction to the Literature of the Old Testament*, pp. 368 ff. (ed. 6 or 7, pp. 392 ff.) ; or W. T. Davison, *The Wisdom-Literature of the Old Testament* (1894), ch. i.

paralyses the moral energies, blinds an individual and a nation alike to the real conditions upon which prosperity depends, and often overreaches itself. The doctrine was deeply impressed on the ancient Hebrew mind; and all exceptions were a source of great perplexity to it. The perplexity was the greater, because the Hebrews had an imperfect conception of *general laws*, whether in nature or in society: they were keenly sensible of God's omnipresence, and pictured Him as interposing actively in the course of the world: hence virtue overtaken by calamity, or vice flourishing unrebuked, seemed to them to cast a direct slur upon the justice of God's government of the world. But the laws governing nature and the constitution of society being *general* ones, it may happen that in individual cases their operation does not result in the reward of virtue or the punishment of sin: the forces of nature may combine to overwhelm the innocent; men, in virtue of the society in which they live, being variously bound together, the innocent may suffer through the ill-deeds of the guilty, or wickedness may elude detection, and triumph unchecked. The problem is touched on in Jer. xii. 1 f., xxxi. 29 f., Ezek. xviii, Hab. i. 13 f., Ps. xxxvii, xl ix, lxxiii. One solution which the Hebrew thinker found was that the prosperity of the wicked was short-lived, that it met with a sudden and ignominious fall (Ps. xxxvii. 9 f., 20, 36, lxxiii. 18-20); while the righteous in the end inherited the land (Ps. xxxvii), or was conscious that he owned a higher and inalienable spiritual possession (Ps. xl ix. 15, lxxiii. 23-26). In the case of the sufferings of the righteous, there was a tendency to invert the argument, and to conclude that *because* sin was followed by suffering, *therefore* suffering, and especially aggravated suffering, was necessarily a consequence of some antecedent sin. That this conclusion is illogical is, of course, obvious. Nevertheless, it was a conclusion that was widely drawn; it prevailed even to the days of Christ (Luke xiii. 1-4; John ix. 2). And it was the conclusion which Job's friends drew. Job's sufferings, they

argue, convict him implicitly of some grave antecedent sin, which they urge him to acknowledge and repent of. This conclusion Job controverts. He steadily refuses to admit that he is guilty of any sin adequate to account for his extraordinary sufferings<sup>1</sup>. And when his friends appeal to the evidences of God's retributive justice visible in the world, he retorts by pointing to the numerous instances which experience affords of the wicked prospering even to the day of their death.

The main aim of the Book is thus a negative one, to controvert the dominant theory that *all suffering proceeds from sin*: God's retributive justice is not the *only* principle by which men are governed. Positively the book teaches—1. (the dialogue being interpreted in the light of the prologue) that sufferings may befall the righteous, not as a chastisement for their sins, but as a trial of their righteousness, and a test of its sincerity, and that as such they have a tendency to confirm and establish character. Eliphaz (v. 17 ff.), and particularly Elihu (xxxiii. 15–30, xxxvi. 8–21), insist in addition,—though their teaching on the subject is not, it is true, applicable to Job's case,—upon the *disciplinary value* of suffering. 2. The book teaches the danger of conceiving too narrowly of God and His providence: by conceiving of Him *solely* as a dispenser of rewards and punishments, the friends charge Job unjustly with grave sin; and Job, conscious of his innocence, imputes injustice to God, and is tempted to cast off his fear of Him altogether. 3. Inasmuch as Job, in spite of his combined physical and mental suffering, does not succumb to this temptation, it teaches, in opposition to the insinuation of the Satan (i. 9), that man is capable of real and disinterested goodness, and can love God for His own sake. 4. It teaches (chs. xxxviii–xlii) that the true solution of *moral* perplexities is to be found in a fuller and

<sup>1</sup> Job does not claim actual *sinlessness*: he only contends that his sufferings are out of all proportion to the magnitude of his sin (vii. 21, xiii. 26, xiv. 16 f.).

larger sense of God, in a conception of Him as the author of a vast and infinitely complex system of nature, in which it is unreasonable for the individual to conceive of himself as isolated from the care of Providence, or to infer that his sufferings have no place in God's purpose. 'He alone, who has comprehended the vast universe that God must govern, has the full right to say whether he governs it well or ill' (Peake, p. 17). 5. It has also, probably<sup>1</sup>, a *practical* aim, that of helping the author's contemporaries, who appear to have been in circumstances of national depression, to understand the situation in which they were placed, and of encouraging them to hope for a favourable issue. In other words, Job is a type of the suffering godly Israelite.

In structure the Book of Job is of the nature of a drama, and may be termed a dramatic poem. Its principal parts are constructed in the form of a dialogue, in which characters are introduced, advocating in their speeches different theories of providence, and so contributing to the development of a common theme. The action represented by the poem consists, however, not in a series of trying external situations, but in the varying phases of temper and feeling through which, under the combined stress of unparalleled physical misfortunes, and the exasperating imputations of his 'friends,' Job's tortured soul passes.

The Book cannot be the record of an actual history. This appears partly from the symbolical numbers, three, five, and seven, used to describe Job's flocks and children, and from the fact that after his restoration the latter are exactly the same in number as before, while the former are exactly doubled; partly from the ideal and dramatic character of his misfortunes, nature and man alternating in their endeavour to ruin him, and one only escaping each time to bring the tidings; but especially from the character of the dialogue, which contains far too much thought and argument to have been extemporized on the occa-

<sup>1</sup> Davidson, pp. xxvi, 16.

sion, and is manifestly the studied product of the author's leisurely reflection.

In all probability, however, though not the record of an actual history, the narrative of the book rests upon a traditional basis. In Ezek. xiv. 14, 20 Job is alluded to in terms implying that his name was well known to the prophet's contemporaries as that of a pious worthy ; and it is reasonable to suppose that the poet built upon materials handed down to him by tradition, as other dramatists have often done, the Greek tragedians, for instance, and Shakespeare. How much exactly was supplied to the author in this way is, of course, more than can now be determined. But probably tradition told at least as much as that Job, a man of exemplary goodness, was overtaken by unparalleled misfortunes, that he broke out into complaints against God's providence, and refused to be satisfied or calmed by the arguments of his friends, but that he never absolutely discarded his faith in God, and was eventually restored to his former prosperity. This history is made by the author of the Book the vehicle for expounding his new thoughts on the religious and ethical significance of suffering.

The Prologue (chs. i–ii) acquaints us with the person and character of Job, and the occasion of the calamities which befell him. Job is a man 'perfect and upright, one that feared God, and eschewed evil,' a non-Israelite, who lived in Uz, a country probably a little to the east or south-east of Canaan. He is depicted as a prosperous Arab sheikh, rich in cattle and other possessions, and displaying a tender solicitude for the welfare of his family. But the scene changes ; and we are transported by the poet from the plains of Uz to the halls of Heaven, where, like an Oriental Sovereign, the Almighty holds His court. The 'sons of God,' i. e. the angels, come from time to time to report themselves to their Sovereign : upon the occasion pictured by the poet, one called 'the Satan,' i. e. 'the Opposer,' the angel whose part it is to oppose men's claims to righteousness before

God, and who takes a cynical delight in detecting flaws in their character, presents himself amongst them. Upon his attention being directed by the Almighty to His righteous servant, Job, the Satan is ready with his reply, *Doth Job serve God for nought?* His righteousness, he insinuates, is not disinterested ; he is sufficiently rewarded for it by the blessings lavished upon him by God ; if these were withdrawn, he would disown God to His face. The Satan thereupon receives permission to test Job's piety as severely as may be, without touching his person ; and one after another his cattle are raided, his sheep struck by lightning, his servants slain, and his children killed by the house in which they are feasting being suddenly blown down. But Job's piety stands the trial ; he is deeply affected, but receives his misfortunes with resignation—

'Naked came I out from my mother's womb, and naked shall I return thither :

'The L ORD gave, and the L ORD hath taken away, blessed be the name of the L ORD.'

A second time the celestial Court is held, and again the Satan is present. Dissatisfied with the test which has been already applied to Job, he receives permission to try the patriarch again. Forthwith Job is smitten from his head to his foot with sore boils, probably the severe and distressing form of leprosy called elephantiasis. In spite of the pitiable condition to which he is reduced, he still utters no complaint ; when his wife counsels him to 'renounce God and die,' he repels her advice with some emphasis, exclaiming (ii. 10), 'What? shall we receive good at the hand of God, and shall we not receive evil ?'

Two important points are thus far established by the Prologue, viz. that there may be such a thing as undeserved misfortune, and also such a thing as disinterested goodness. We, of course, doubt now neither of these things ; but the first, at all events, was doubted by many when the poem of Job was written.

Job's three friends, Eliphaz, Bildad, and Zophar, next appear upon the scene. After his sufferings, as it seems (vii. 3 ; cf. xix. 13 ff.), have continued for some months, they hear of what has befallen him, and come to condole with him. Appalled at the spectacle of his misery, they sit with him mourning upon the ground for seven days, without uttering a word (ii. 11-13). Moved by their deep unspoken sympathy, the feelings which have been gathering in his heart during the long months of pain at length break forth in a passionate cry for death (ch. iii).

Job's cry passes through three phases. In the first (iii. 3-10) he curses bitterly the day of his birth, wishing himself unborn ; in the second (iii. 11-19) he asks why, if he must needs be born, did he not pass at once into the grave ; in the third (iii. 20-26) he expresses his mournful surprise that life should be prolonged to those who, in their misery, long only for death.

This outburst of feeling on Job's part gives occasion to his friends to speak, and so opens the debate. Job's demeanour and language shock them : he betrays impatience, and a sense of resentment at God's providence, which seem to them highly unbecoming. Eliphaz speaks first, the oldest (cf. xv. 10), and also the most courteous and conciliatory of Job's friends.

The debate is symmetrically planned : each of the three friends comes forward, and speaks in turn ; and each is answered in turn and separately by Job. This takes place three times,—except that, at least in the text as it now stands, Zophar does not come forward a third time (see pp. 75, 77).

It is unnecessary to give here a detailed analysis of the argument ; but the following outline of its general course may be useful.

*First Cycle of Speeches* (chs. iv-xiv). Here the friends chiefly occupy themselves with asserting the justice and goodness of God, who, they say, is righteous, and dispenses happiness and misfortune, not arbitrarily, but with perfect justice, in accordance with every man's deserts. Job's sufferings are thus a clear

mark of God's displeasure, on account of some grave sin committed by him, which they exhort him to confess ; then, but only then, may he expect restoration to favour and prosperity. Job meets these assertions by passionate protestations of his innocence, and a bitter and often defiant arraignment of God's providence (especially ix. 22-24 ; x. 13-17), coupled with many complaints of His merciless treatment of him, and of the hopelessness of every attempt made by him to clear himself before Him. Job, like his friends, has been trained in the false creed that afflictions are God's testimony to sin : on the other hand, he knows that he is not himself a sinner, or, at least, not a sinner to such an extent as to account for his extraordinary sufferings ; hence the terrible dilemma in which he finds himself, and which forces him to the desperate conclusion that God, though He *knows* him to be innocent, punishes him as if he were guilty, and is utterly regardless of justice in His government of the world.

*Second Cycle of Speeches* (chs. xv-xxi). Here the friends dwell more upon the teachings of history and experience, pointing out how many instances they afford of misfortune overtaking the wicked, and leaving it to be inferred that some great sin is at the root of Job's afflictions. Job clings the more tenaciously to his innocence ; and, at the same time, the clouds lift, at least temporarily, above his troubled soul. He appeals from the phantom God of cruelty and injustice, whom in his despair and frenzy his imagination had pictured, to the God of truth and justice, who, he is persuaded, is still the witness of his innocence in heaven (xvi. 18-21, xvii. 3) ; his Vindicator, he is convinced, whatever may be his own fate, 'liveth,' and, though his mortal frame succumb to his disease, will in the end appear, and attest openly His servant's innocence (xix. 25-27). But the gleam of light is transient ; and after Zophar's second speech (ch. xx), emphasizing the speedy and ignominious end of the wicked, Job meets his contention with a flat contradiction :

the mystery, he owns, is one which perplexes and crushes him, but in point of fact the wicked are not, as the friends represent, overwhelmed by misfortune ; they prosper through life, and end their days in peace.

*Third Cycle of Speeches* (chs. xxii–xxvi). In the last cycle of speeches the friends attack Job more directly, charging him with definite sins, which, arguing back from the calamities, they are persuaded he must have committed,—inhumanity, avarice, abuse of power, &c., the common faults of a wealthy Oriental (ch. xxii). Job in reply still insists upon his innocence; but he admits that he cannot solve the mysteries of God's providence, and owns (chs. xxiii–xxiv) that he can discern no marks of a righteous rule in His dealings either with himself or with the world at large: the innocent suffer, while the godless prosper to the end of their days.

The friends, after ch. xxvi, make no reply; and Job proceeds independently. In xxvii. 1–6 he enters before God a solemn protestation of his innocence. For the rest of this chapter, especially vv. 13–23 (where Job apparently affirms what he has hitherto consistently denied, viz. that an evil fate does overtake the wicked), it is extremely difficult to find a logical place in Job's argument (see the notes, pp. 76 f.). Ch. xxviii is a monologue on 'wisdom.' 'Wisdom,' says Job,—and by 'wisdom' he means the intellectual apprehension of the physical and moral order of the world,—is unattainable by man; it is known only to God, who has appointed for man, as its substitute, the practice of a righteous and holy life.

This also is a thought which, where it stands, occasions difficulty: as Dr. Gibson remarks (p. 141), 'Beautiful and impressive as ch. xxviii is, it is not easy to see its connexion with the speech in which it occurs, or indeed with the poem as a whole.' Perhaps, indeed, if we had only to consider the relation of the chapter to what precedes it in the book, it might be supposed that Job, no longer irritated by the retorts of his friends, has reached a calmer mood; and abandoning the attempt to discover a *speculative* solution of the perplexities which distract him, finds man's wisdom to consist in the *prac-*

*tical* fulfilment of the duties of life. Still, as Davidson remarks (p. xxxix), such contentment in the face of the problems of his history is very unlike the spirit shown elsewhere by Job; and it is doubtful whether the cessation of his friends' attacks would suffice psychologically to explain it. And an even greater difficulty arises in connexion with what follows. If Job has risen to this tranquil temper, how comes it that he falls back (xxx. 20-23) into complainings, and dissatisfaction at not having been justified by God (xxxi. 35)? And, further, if he has reached, by the unaided force of his own meditations, this devout and submissive frame of mind, how is the ironical tone of the Divine speeches (chs. xxxviii-xlii. 6) to be accounted for? If he is already resigned to the inscrutability of the Divine ways, how does it need to be again pointed out to him? Or is it possible that the author conceives of Job's tranquil frame of mind as temporary only? There is, however, as just remarked, an imperfect psychological basis even for a temporary recovery of calmness: Job is unmoved by all the arguments of his friends; and no other independent influence (as in chs. xxxviii-xxxix) has been brought to bear upon him. The difficulty is very great. Either, it seems, the chapter, as several recent scholars have supposed, is an independent description of the character and value of wisdom, which does not really belong to the poem of Job; or, if it is an integral part of the poem, we must suppose that the author's psychology is not to be measured by the standard that would be applied to a Western poet; and that he represents Job, in this part of the book, as passing through moods of feeling without what, as judged by Western standards, would be deemed the necessary psychological motives<sup>1</sup>.

In chs. xxix-xxxii Job gives a final survey of the whole circumstances of his case. First, in ch. xxix, he draws a pathetic picture of the happy days now past, when God's favour rested visibly upon him, and his unselfish virtues, his benevolence, philanthropy, and justice, won for him the respect and esteem of his fellow men. Next, in ch. xxx, he draws a contrasted picture of his present humiliation: even the outcasts of society hold him in disdain; he is tormented by the anguish of his disease; God's alienation still continues; his life is now joyless and intolerable. Such has been Job's strange change of fortune.

<sup>1</sup> The difficulties of the chapter in its relation to the rest of the poem are fully recognized by Davidson, pp. xxxix f.; Davison, in Hastings' *Dict. of the Bible*, ii. 666; and Peake, pp. 245 f.

And yet he is conscious that nothing that he has done can be the cause of it: accordingly in ch. xxxi he utters his final and most solemn protestation of the innocence of his former life. The chapter is a remarkable one; it contains the portrait of a character instinct with nobility and delicacy of feeling, which not only repudiates any overt act of violence or wrong, but also disowns all secret impulses to wrong or dishonourable conduct.

Chs. xxxii–xxxvii. The Elihu-speeches. After Job's appeal to God, at the end of ch. xxxi, it might be thought that the crisis of the poem was at hand, and that God must appear to pronounce His verdict upon the discussion. Instead of this, however, Elihu, a speaker who has not been named or alluded to before, steps forward, and expresses his judgement upon the matter in dispute. Elihu is represented as a bystander, who has listened to the debate with some dissatisfaction at the line taken in it by both parties; being younger, however, than the other disputants, he has waited until now before venturing to take part in it himself. In spite, however, of the seeming modesty of his opening words (xxxii. 6, 7), Elihu in the sequel displays considerable self-consciousness, and speaks in terms which show that he has no small idea of the value of the 'wisdom' which he is able to utter (cf. xxxii. 14–22, xxxiii. 33, xxxvi. 4, 5). In what he says, ch. xxxii is introductory; in chs. xxxiii, xxxiv, xxxv he replies to three of Job's main contentions, viz. that God is his enemy, and does not answer his cries, that He afflicts him unjustly, and that righteousness is of no profit to a man; in chs. xxxvi, xxxvii, which contain his positive contribution to the solution of the problem, he insists firstly upon the disciplinary value of suffering (xxxvi. 8–21), and secondly upon the greatness of God, which renders Him incapable of all pettiness or arbitrary injustice (xxxvi. 26–xxxvii. 24). As is remarked on p. 93, it is almost certain that the Elihu-speeches are not part of the original poem of Job, but the

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addition of a later writer, who wished to emphasize certain considerations to which he thought sufficient weight had not been attached by the other speakers.

Lastly (xxxviii. 1-xlii. 6) Jehovah intervenes, and answers Job out of the whirlwind. His answer consists of two parts, each followed by a few words from Job. The aim of these speeches is to bring Job back into a right frame of mind towards God. Job has sustained the trial successfully; for though he has sinned by impatient utterances under the weight of his afflictions, he has not, as the Satan predicted, cast off his religion; in spite of the doubts by which he has been assailed, he has preserved his faith in a just and holy God, whose righteousness, he believes, will yet reveal itself (xiii. 16, xvi. 19, xix. 25-27). Nevertheless, the cloud of discontent and doubt is not yet dispelled from his mind (xxx. 20-23, xxxi. 35 f.); and while this remains, his trial cannot be said to be ended. What is needed is thus, firstly, to convince him that in his demeanour toward God he has not been free from blame; and secondly, to raise him effectually into peace of mind. For this purpose Jehovah, *firstly*, xxxviii. 1-xl. 2, in a series of questions, each of which admits of but a single humiliating reply, causes to pass before Job a panorama of creation, exemplifying not only the wonders of inanimate nature,—the earth, the sea, the heavens, &c.,—but also the astonishing variety of instincts and powers possessed by the animal creation. The effect of this brilliant display upon Job is indicated in his brief reply, xl. 4 f.: he is overwhelmed by it: it brings home to him in a degree which, in spite of what fell from him in ix. 4-10, xii. 13-25, xxvi. 5-14 (especially v. 14), he had not before realized, the comprehensiveness and infinite resource of the Divine intelligence; it fills him with a vivid and overpowering sense of the transcendent greatness of God, in the presence of which his doubts vanish; he owns God's infinite superiority, and his inability to dispute with Him any further. The aim of Jehovah's

second speech, xl. 6-xli. 34, is to convince Job of his error in charging God with injustice in His government of the world, and especially in His treatment of himself. As Job had questioned the principles of God's rule, he is ironically invited to assume the Divine attributes, and rule the world himself, xl. 6-14. And, as a test of his capabilities, two formidable creatures, the work of God's hand, like himself (xl. 15), are described to him at some length, and he is asked whether he can even subdue them, xl. 15-xli. 34. Job's answer to these demands follows in xlvi. 1-6. He acknowledges that he had no adequate conception of the greatness of God, and retracts all his presumptuous utterances.

The Epilogue (xlvi. 7-17). Job is now commended by God, and commanded to intercede for his three friends, lest some judgement fall upon them. After this he is restored to a prosperity double that which he enjoyed before, and ends his days in a ripe old age.

Job is commended, because, in spite of the rash and sometimes even unbecoming utterances which had been wrung from him, partly by his sufferings, and partly by the taunts and baseless imputations of his friends, he had nevertheless adhered to the truth regarding both himself and the general facts of God's providence: his friends are condemned, because, though they had said much that was in itself just and true, they had *misapplied* it: upon a limited basis they had framed a universal theory of the methods of God's providence, viz. that all suffering was a result of sin; and in order to maintain this view, and, as they supposed, to justify God, they had shut their eyes to the facts opposed to it, and done Job the great injustice of imputing to him sins of which he was innocent. The friends are pious, well-intentioned men; but they have no power of entering into the feelings of men unlike themselves, or of adapting themselves to new truths: 'there is something pathetic in the picture of a good man like Eliphaz, so earnest in his endeavour to help

Job, so sure of his own position, and capable of putting such real truths into language of great beauty (ch. v), and yet so utterly unable to conceive of any truths beyond those contained in his own creed, and the formulae in the use of which he has grown up<sup>1</sup>. Nor can it be denied that, especially as the book advances, the friends display too much the unfair method and spirit of the controversialist. In their zeal for God, they commit the great mistake of refusing to look facts in the face, and of distorting them so as to make them fit their own theory. Job (xiii. 7-11) rebukes them for such unjust partizanship, and declares plainly that God will not accept it; and his verdict is here endorsed by God Himself.

It is out of Job's unfaltering conviction of his innocence that his great declaration of belief in a future life in xix. 25 ff. springs. In chs. vii (vv. 8-10) and x (vv. 21, 22) he expresses no hope or thought of a blissful hereafter: he looks forward after death to nothing better than a dim and shadowy existence in the dark cavern of Sheol, for the denizens of which, according to the common Hebrew belief, all communion with God was at an end; they were 'remembered' by Him 'no more,' and 'cut off from' his 'hand' (Ps. vi. 5, xxx. 10, lxxxviii. 5, 10-12, Isa. xxxviii. 18). But in ch. xiv, though man, he pathetically says, has less hope of living again than a tree cut down has of again sprouting (vv. 7-12), the thought of a future life does nevertheless present itself to him: might not God, the gracious God, whom he had never wholly lost sight of, though He hid him for a while in the dark Underworld, yet at length have a yearning for the work of His hands, and call him back to Himself? (vv. 13-15). And he lingers upon the thought, as upon a blissful possibility, but only to cast it from him as too remote to be ever realized. In ch. xvi, keenly sensible though he still is of what seems to him to be God's persistent hostility (vv. 8 f., 11-14), the thought of the real God of love and

<sup>1</sup> Gibson, p. 125.

justice forces itself upon him: his ‘witness,’ he feels assured, is ‘in heaven,’ and will in the end attest his innocence (*vv. 18-22*). But the loftiest utterance of his faith comes in ch. xix. Here, after a yet more agonized and pathetic description of his sufferings,—assailed remorselessly by God, abandoned by his acquaintance, an object of scorn and aversion to his closest relations,—he turns to crave pity of his friends—

<sup>21</sup> ‘Have pity upon me, have pity upon me, O ye my friends,  
‘For the hand of God hath touched me.

<sup>22</sup> ‘Why do ye persecute me like God,  
‘And are not satisfied with my flesh?’

But from his friends he can expect nothing: so with the wish that the protestation of his innocence might be inscribed indelibly upon the rock, he utters his immortal confession, his conviction that his Vindicator liveth, and that even though his harassed frame succumb to his disease, He will reveal Himself after his death and acknowledge his innocence—

Ch. 19

<sup>23</sup> ‘Oh would, then, that my words were written!

‘Oh would that they were inscribed in a book!

<sup>24</sup> ‘That with an iron pen and lead

‘They were graven in the rock for ever!

<sup>25</sup> ‘But I know that my Vindicator liveth,

‘And that in after time<sup>1</sup> he will rise up upon the dust:

<sup>26</sup> ‘And after my skin hath been thus tattered<sup>2</sup>

‘Yet without my flesh shall I see God;

<sup>27</sup> ‘Whom I shall see for myself,

‘And mine eyes shall behold, and not another:

‘My reins fail (with longing) within me!’

*Vv. 25-27*, as they stand in the Authorized Version, are consecrated to most of us by the place which they occupy

<sup>1</sup> So Davidson. Lit. *as an after-one, or as one coming after* (*Job xviii. 20, Eccles. iv. 16*).

<sup>2</sup> Or, as we might say, *mangled*, viz. by the ravages of the disease. The word is a rare one, and means properly *struck away*. The rendering ‘destroyed’ is not accurate, besides suggesting a false idea.

among the opening sentences of the Burial Service; and *vv. 25, 26* are, if possible, brought yet more closely to our hearts by the exquisite melody to which they are wedded in Handel's great Oratorio. It must, however, be remembered that both in the Burial Service and in the 'Messiah' these words bear a sense which they do not bear in their original context in Job; they are given *viz.* a Christian application which in their original context they do not possess. For 'Redeemer' in a Christian context can only suggest a redeemer from sin and its penal consequences. But in the Old Testament 'redeemer' is used all but exclusively of redemption from *material* calamities, as when in the second part of Isaiah, for instance, Jehovah is frequently spoken of as Israel's 'Redeemer,' i.e. as the Redeemer who will deliver them from exile in Babylon (e.g. Isa. xli. 14, xliii. 14, xliv. 6, 24)<sup>1</sup>. And the word has an allied sense in Job. The question of Job's redemption from sin does not enter into the argument: he is described (*i. 1*) as blameless and upright: what he needs and craves for is deliverance from affliction and wrong which are *not* due to sin, but which fall upon him,—and it is just this that gives them their sting,—in spite of his being free from sin. And so the word means here not a Redeemer in the Christian sense, but one who will rescue and vindicate Job from the cruel and unjust imputations under which he lies, and will manifest his righteousness openly. And this sense is better expressed by the word 'Vindicator' than by 'Redeemer.' Although, however, *v. 25* has thus to be understood in an altered sense, the passage as a whole lends itself most naturally to the Christian

<sup>1</sup> The corresponding Heb. verb means properly to *re-claim*, by resuming a right which has lapsed or been forfeited. It is thus used, in a legal sense, of 'redeeming' a house or field which has been sold, or an Israelite who has been obliged to sell himself as a slave (Lev. xxv. 25, 26, 29, 47–49, &c.). The participle, *gō'ēl*, 'redeemer,' is also the word used to denote the 'avenger' of blood, i.e., in accordance with ancient usage, the kinsman who vindicates the rights of one whose blood has been unjustly shed (Deut. xix. 6, 2 Sam. xiv. 11, and elsewhere).

application. For it is the expression of a sublime and rapturous hope, and the confession of a faith which pierces through the darkness and perplexities by which Job was surrounded, and is confident that God will not for ever continue to hide Himself from His suffering servant, but will in the end, after his release from the troubles of the flesh, declare Himself on his side, and grant him the satisfying vision of Himself.

As regards the *date* of the poem, it is impossible to fix it precisely; but it belongs most probably to the century which began with the return from Babylon in B.C. 538. This conclusion rests upon a number of indications, which cannot all be considered here. The most conclusive are those derived from the character of the Book itself, and the nature of the problem discussed in it. ‘The very problem which the Book discusses, the riddle which vexes the soul of Job, is not one which springs into full life, or would form the subject of a long and studied, an intensely argued and elaborate discussion, in any early or simple stage of a nation’s progress<sup>1</sup>.’ The Book exhibits a struggle between a traditional creed which taught that all suffering was a penalty for sin, all prosperity a reward for goodness, and the spectacle of undeserved suffering afforded by more complex social conditions (e.g. ch. xxiv); it presents speculations on the relation subsisting between virtue and happiness, and on the compatibility of God’s justice and benevolence with His sovereignty and greatness, and examples of the analysis of human action, and the comparison of motives, which imply that thinking men had for long been accustomed to ponder upon moral problems, and were familiar with the distinctions and points of view involved. Elsewhere, however, the first notice which such questions receive is in the age of Jeremiah (Jer. xii. 1 f., xxxi. 29 f., Hab. i. 13 f., Ezek. xviii). Other considerations support the same conclusion. A wide and varied experience lies behind the author. He draws his

<sup>1</sup> Dean Bradley, p. 171 of the work cited below (p. xxxv).

illustrations from many different departments of the physical world, from history (ch. xii), from various grades and ranks of society (ch. xxiv, xxx. 1-8). The forensic terms in which Job's plea with God is regularly stated imply an established system of judicature. The great literary power of the poem, the skill shown by the author in developing his subject, under different aspects, in a regularly progressing argument, implies that a mature stage of literary culture has been reached. The exalted theological and (ch. xxxi) moral teaching of the poem point in the same direction. The doctrine of God is expressed with a breadth and loftiness which are without parallel elsewhere in the Old Testament, except in its later portions (Isa. xl-lxvi, Ps. cxxxix). The 'Satan' (chs. i-ii) is mentioned besides only in Zech. iii and 1 Chron. xxi. 1. The opinion found in the Talmud that Moses was the author originated no doubt in the reflection that in the Prologue and Epilogue Job is described in terms which recall the patriarchal narratives of Genesis; but it is contrary to all probability. It is to be regretted that such a groundless opinion should be perpetuated by 'reference' editions of the Authorized Version, in the note on i. 1, and in the date B.C. 1520, assigned to the poem<sup>1</sup>.

I desire in conclusion to draw the reader's attention to the importance of the *margins* of the Revised Version. The classes into which the marginal notes of the Revised Version fall are enumerated in the Preface to the Revised Version; and it may be convenient to repeat them, with some explanation, here.

i. Marginal notes, introduced by the words, 'Or, according to another reading,' or 'Another reading is.' These notes introduce various readings found in Hebrew MSS., and in most

<sup>1</sup> For other questions, and subjects of interest, connected with the poem, reference must be made to the larger Commentaries (p. xxxv). The high literary qualities of the poem are attractively brought out by Professor Peake (pp. 41 ff.).

cases recognized in the official Massoretic text of the Jews, and noted in every ordinary edition of the Hebrew Bible. There are certain passages, namely, in the Hebrew Bible, in which the Massoretic scholars of the seventh or eighth century A. D., representing the Jewish tradition of the day, introduced what may be termed an authorized correction of the text, noting the alteration in the margin of their MSS., and directing the reader to substitute it for what he finds in the text. These corrections relate sometimes to grammatical points only, and do not affect the translation. Each case must be estimated on its own merits; the correction is not always to be preferred to the reading of the text. Where, however, in such cases, both alternative readings appeared to deserve notice, the one not preferred for the text of the Revised Version has been placed on the margin, being introduced by the words quoted above. Examples: vi. 21, ix. 30, x. 20, xiii. 15, xxxiii. 19, besides many in other books. Where the expression used is, ‘According to another reading,’ the reference is generally to various readings which are found in Hebrew MSS., but are not recognized by the official Massorah: so, for instance, Job xxxiv. 14, Ps. cx. 3, Isa. xix. 18, Hos. iv. 6.

2. Alternative renderings, introduced by ‘Or.’ These form a large and important class of marginal notes, and are considered separately below (p. xxviii).

3. Literal renderings of the Hebrew or Aramaic, indicated by the prefix ‘Heb.’ or ‘Aram.’ These are of value, sometimes as affording the reader an insight into Hebrew customs or ideas; sometimes, by preserving a metaphor or other characteristic expression, as helping him to understand more fully the force of the original. See, for examples, Job i. 12 (cf. Ps. xlix. 15), ii. 3 (‘Heb. *to swallow up*’: so Ps. lv. 9, Isa. iii. 12, ix. 16, xix. 3, Lam. ii. 8; cf. in the text 2 Sam. xx. 19, 20, Ps. xxi. 9, xxxv. 25, Job xxxvii. 20), ix. 8, 26, 27 (so Ps. xxxix. 13), xi. 10, xvi. 3, xxxvi. 5 (showing that the ‘heart’ was regarded by the Hebrews as the seat of understanding, and throwing light, for

instance, upon Isa. i. 5 : so Jer. v. 21, Hos. vii. 11 ; cf. on Job viii. 10); Gen. i. 30 (showing that according to the psychology of the Hebrews ‘soul’ was the principle of life and sensibility possessed not only by man, but by animals in general); Exod. ix. 28 (cf. on Job xxxvii. 2), xxviii. 41 (so Judges xvii. 5 *al.*); Joshua vi. 18, 21, viii. 26 (see vi. 17); Judges vi. 34; Ps. xv. 1 (‘tent’: so xix. 4, xxvii. 5), xviii. 44 (so lxvi. 3, lxxxii. 15), xxxix. 5 (so lxii. 9); Jer. vi. 4 (so Mic. iii. 5 *al.*). Sometimes also this form of margin is found when the rendering is a little free, and it was thought desirable to state what the more literal rendering was, as Job ix. 30, xvi. 6, xviii. 13, xxxvi. 2, xxxvii. 9; 1 Sam. x. 24; Isa. liii. 3 (cf. Jer. x. 19 marg.), 10; Jer. ii. 8 (also connecting the passage with iii. 15, x. 21, xxiii. 1, &c.); Zech. ix. 9. The point of a margin of this kind is not always apparent without some research: thus Jer. xxxi. 20 ‘sound’ is explained by Isa. xvi. 11; and Jer. xxii. 27 illustrates Ps. xxv. 1. The margin on Job xxvii. 2 ‘made my soul bitter,’ where the text has the paraphrase, ‘ vexed my soul,’ brings the passage into connexion with vii. 11, x. 1, where Job says that he speaks out of the ‘bitterness’ of his ‘soul.’

4. Notes calling attention to the fact that a change of text has been made on the authority of the ancient Versions. Not a large class. See Ruth iv. 4; 1 Sam. vi. 18, xxvii. 10; 2 Sam. xviii. 3; 1 Kings vii. 18; Ps. viii. 1, xvi. 2, xxii. 16, xxiv. 6, lix. 9; Mic. iv. 13. In some of these passages the Hebrew text is untranslatable, in others it yields a sense incongruous with the context.

5. Readings from the ancient Versions, not, as in No. 4, adopted in the text, but noted on the margin. These are nearly all important. From internal evidence it is certain that the Hebrew text of the Old Testament has not been transmitted to us intact<sup>1</sup>; and there are numerous passages in which it is clear,

<sup>1</sup> It must be remembered that the Hebrew characters, especially in their oldest form, when they were written without any signs for vowels, are

sometimes from grammatical considerations, sometimes from the context, that the ancient Versions,—particularly the Septuagint, which was based upon Hebrew MSS. at least 1000 years older than any which we now possess,—preserve truer readings than the existing Hebrew text does. The number of such cases, in the judgement of the most competent Hebrew scholars, is considerably in excess of those noted on the margins of the Revised Version: but it did not fall within the scope of the Revisers' work to notice more than the clearest and most important cases; and hence those variants from the Versions which they have noted are in all cases worthy of attention, and often deserve definitely to be preferred to the readings of the Hebrew. Examples: Job iii. 6, v. 5, xix. 28, xxii. 30, xxiii. 2, 12, xxvii. 18, 19, xxxiv. 18; 1 Sam. i. 24, ix. 25, x. 27, xiv. 48, xix. 22, xx. 19, 41; Ps. xx. 9, xxviii. 8, xxxvi. 1, xlvi. 5; Isa. xlix. 24, lxiv. 7; Jer. xi. 14, xv. 15, xxii. 23, xxiii. 33; Hos. vi. 5, xiii. 9, xiv. 2; Mic. ii. 10; Hab. ii. 17: in most of these passages from Job, and in all the others, as well as in many besides, not here mentioned, the readings of the ancient Versions quoted are certainly to be followed.

6. Alternative renderings, introduced by the words, 'Or, as otherwise read.' This note means that there is no change in the Hebrew consonants, but that they are either (*a*) pronounced with different vowels from those fixed by the Massorites, or (*b*) differently divided. Examples of (*a*): Job xx. 10, xxii. 21; Judges v. 13; Ps. lvi. *title* ('elim' for 'elem'), lviii. 1, lxvi. 17, lxviii. 30, cxxxix. 20; Isa. x. 30, xxi. 14, lxv. 1; Jer. iv. 19, vi. 6; Hos. viii. 10; Zech. xiv. 5; of (*b*) Deut. xxxiii. 2; Ps. xxv. 17, lv. 15; Prov. xxx. 1.

7. Marginal references to other passages, which are some-

peculiarly liable to confusion or corruption. Parallel lists of the same proper names give ocular evidence of the existence of such corruption; see, for instance, the references on RVm. of Gen. xlvi. 10-24, 1 Chron. xi. 26-37, or Ezra ii.

times parallel, and sometimes illustrate or justify a rendering adopted. Examples: Gen. xviii. 19; Judges i. 17, x. 4; Job xiv. 11; Ps. xxx. 4; Isa. viii. 11; Jer. xxxi. 5; Ezek. xxiv. 17; Zeph. i. 4, 7<sup>1</sup>. In the case of proper names such references mostly call attention to the different form which the names exhibit in the passage referred to,—due, of course, generally, to textual corruption in one of the two passages; see, for instance, the passages mentioned in the footnote on p. xxvii.

8. Explanations of certain proper names, the meaning of which is referred to in the text. Examples: Gen. iv. 16, v. 2, x. 25; Exod. xvii. 7, 15; Isa. vii. 3, 14, viii. 1. The explanations are often not etymological, but based merely upon resemblances in sound: see, for instance, Gen. iv. 1, v. 29, xi. 9; Exod. ii. 10, xviii. 3.

To pass now to the margins introduced by 'Or' (No. 2). These are the largest, and (with No. 5) the most important class; and they are no doubt a source of difficulty to many readers. But they are not on that account to be ignored. First, then, we must distinguish in this class those which are *explanatory* from those which give really *alternative* renderings. Explanatory margins are those which help to express more fully and exactly than can be done by any single English word the sense of the original. Thus in Isa. xvii. 12 the text has 'uproar,' and the margin, 'Or, *multitude*': the Hebrew word expresses the idea of a throng in tumult, and thus includes both ideas. In Isa. lii. 13 the text has 'deal wisely,' the margin, 'Or, *prosper*'; the Hebrew word used means to deal wisely in such a way as to command success. The same margin is found on Joshua i. 7, 1 Sam. xviii. 5. Other similar cases occur on Job xiii. 9; Amos v. 2; Zeph. i. 18. Compare also 'correction' and 'instruction' (i.e. moral instruction), Prov. xii. 1, xiii. 1, 18; Jer. ii. 30, vii. 28,

<sup>1</sup> For a larger collection of such illustrative parallels, see the editions of RV. published under the title, *The Revised Version with Revised Marginal References*.

and elsewhere: corrective moral instruction, moral education (Prov. xxiv. 32) or discipline (Prov. iii. 11; Job v. 17<sup>b</sup> Heb.), is what the Hebrew word denotes. The margins on Ps. iii. 2, 8, ix. 14, xx. 5 (cf. ‘Heb. *salvation*’ on xviii. 50, lx. 11; 1 Sam. xi. 13, xix. 5; 2 Sam. xxiii. 10, 12) show that the proper meaning of ‘salvation’ is *deliverance*, and that though it is sometimes, especially in Isaiah, used in a larger sense to include spiritual blessings, it often denotes simply a material deliverance. In other cases an explanatory margin helps out the sense by giving a slight paraphrase, as Job x. 12 (‘visitation,’ marg. *care*), xiii. 10 (‘respect persons,’ marg. *shew favour*), xv. 25, xxii. 14; Isa. xlvi. 3 (‘flax,’ marg. *wick*); Ps. xli. 6.

Such explanatory margins are, however, comparatively rare. The margins offering really alternative renderings are far more numerous, as they are also those which deserve the greatest attention and discrimination. For they differ materially in value; and at the same time the difference between them depends upon grounds which are often not apparent to an ordinary reader. Some, namely, deserve unquestionably to be adopted in preference to the renderings given in the text; others, on the contrary, may be safely disregarded; an intermediate class represent legitimate differences of rendering, in passages where the Hebrew, from some cause or other, is ambiguous or uncertain, and is consequently read differently by even the best scholars. In the notes in the present volume great care has been taken to distinguish between these three cases, and especially to explain to the reader, wherever this was possible, whether, in accordance with the best modern scholarship, the rendering of the text or of the margin was to be preferred.

It was obviously impossible in a volume such as the present to state in each case the grounds upon which the preference expressed rested; only occasionally could a hint as to its nature be introduced: for more detailed particulars reference must be made to the larger Commentaries. Naturally in most cases it

depends either upon some point of Hebrew philology, or upon the relation of a passage to the context. Where the decision turns upon the latter point, even a reader unacquainted with Hebrew, if he looks at the passage carefully, can often perceive for himself on which side the preference lies: in Job xxi, for instance, it must be obvious to an attentive reader that in *vv. 17-18* and *v. 19* the text gives the only rendering consistent with the position there taken up by Job, while in *vv. 30-33* it is only the marginal renderings that are consistent with it.

Sometimes the reason for a margin, even though it does not depend upon a point of Hebrew scholarship, is still not apparent without some investigation. Thus on Mic. i. 16 ‘Enlarge thy baldness (i. e. as a mark of mourning, Deut. xiv. 1) as an eagle,’ we have the margin, ‘Or, *vulture*.’ ‘Eagle,’ though sufficient in most passages, in a popular version, as a rendering of the Heb. *n̄s̄her*, is here incorrect and pointless: for it is not the ‘eagle,’ but only a certain species of vulture,—the ‘great vulture’ (Lev. xi. 13 marg.),—that has its neck and head bald and covered with down instead of feathers, which is the ‘baldness’ to which the prophet in his comparison alludes (see Tristram, *Natural History of the Bible*, p. 173).

The Revised Version, however, containing these alternative renderings, and the differences between them being often not immaterial, an effort must be made to ascertain, wherever this is possible, which deserve the preference. This, by those who are not Hebrew scholars themselves,—and often even by those who are,—can be done only by consulting some good Commentary, where the particular questions raised in each case are thoroughly considered, and the arguments on each side weighed in detail. Those who have a knowledge of Hebrew will often be glad to consult commentaries in which the Hebrew text itself is discussed and explained: others will find that such Commentaries as those of Davidson, Cheyne, Kirkpatrick, and Skinner, in the ‘Cambridge Bible,’ or any of the volumes in the ‘Westminster Commentaries,’ or in the ‘Century Bible’ (in both of which the Revised Version is printed as the text to be explained),

even where they do not state it expressly, generally enable the reader to judge whether the rendering of the text or of the margin is to be preferred<sup>1</sup>. The practical method which is strongly recommended is the following. Whatever book is being read, in every case in which an alternative rendering is mentioned, ascertain from a good Commentary which is to be preferred : where the margin is to be preferred, draw a line against it in the text of the Revised Version which is used<sup>2</sup>, to call attention to it for future use ; where the margin may be disregarded, strike a line through it, as an indication that no further notice need be taken of it. When a passage is read or referred to again, especially if it be a difficult one, the advantage of having thus noted beforehand the rendering to be preferred, will soon be apparent. Of course the margins with the line drawn against them should always be substituted in reading for the renderings of the text. A residuum of passages will probably remain, which the Commentaries referred to leave doubtful : the margins on these will stand, without a line either through or against them, as instances of alternative renderings, a decision between which must be left open.

The same method should be adopted with the margins belonging to classes 1, 5, and 6, noticed above. Most of those in No. 5, and some of those in No. 6, are unconditionally to be preferred to the readings adopted in the text, and should be marked by the reader accordingly<sup>3</sup>.

Enough, perhaps, will now have been said to illustrate the

<sup>1</sup> As a rule, it will generally be found that a margin which merely repeats the rendering of the Authorized Version may be neglected, while one which *differs* from the Authorized Version is to be accepted.

<sup>2</sup> For those who do not care for the larger and more expensive editions, the Minion octavo edition (4s. ; with the Apocrypha, 6s.) is recommended. In this edition the marginal notes are printed at the side of the page ; the type is clear ; and there is ample room for short manuscript notes.

<sup>3</sup> In the Book of Job there are about 150 marginal renderings which, as it seems to the present writer, are preferable to the renderings found in the text, and about 110 marginal renderings which may be disregarded.

great importance of paying attention to the marginal notes in the Revised Version. The reader of Job in the present volume, as he follows the poem, and seeks to understand its argument, will, it is hoped, be placed in a position to appreciate the value of the margins for himself, and be able, before he has finished, to corroborate from his own experience the opinion which has been expressed respecting them.

After what has been said with regard to the marginal notes, it will be readily understood that the Revisers themselves attached great importance to them. And as, moreover, they are as a fact, in many cases, of great importance, it is much to be regretted that editions of the Revised Version have, even though only in certain special cases, been published without them. A Revised Version, without the Revisers' marginal notes, is a mutilation of their work, which does them an injustice : it withholds facts which they deemed to be important, and which are important, as a help to arriving at the true meaning of parts of the Old Testament ; and it withholds their entire view respecting a number of difficult and sometimes important passages. It thus presents their work to the public in an incomplete form, and places it in an imperfect light. The use of editions of the Revised Version, without the Revisers' marginal notes, is to be strongly deprecated and discouraged.

Another point also is worthy of note. The introduction of an alternative rendering means that the Revisers, as a body, were unable to decide what the true meaning of the text was ; so far as their expressed judgement went, either rendering was possible, and either rendering might express the true meaning of the original. Clearly, then, any one is authorized, without going beyond the Revisers' work, or adopting anything which they have not sanctioned, to follow either, and to read either, whichever he may be able to satisfy himself deserves the preference. There are similar alternative renderings attached to the Authorized Version, though they are not as numerous, or

as generally known, as those attached to the Revised Version. But any one, reading publicly in Church, for instance, the Authorized Version, is perfectly justified in reading the marginal rendering, if he has good grounds for deeming it better and more probable than that given in the text; the translators have given him the option, and he can choose either, as he pleases. It is of importance to realize and remember this. The case is naturally similar with the Revised Version. And so, when I read in Church a lesson from the Revised Version, I always take with me a copy in which the marginal renderings which are preferable to those of the text are marked in the manner indicated above, and substitute them. If the translators of the Version authorized for use in the public services of the Church,—and the Bishops in Convocation have sanctioned the Revised Version for such use<sup>1</sup>,—permit him the option, is any clergyman justified in reading to his congregation, whether from the Old or the New Testament, things which he is morally certain were never either said, or intended, by the author whose book he is reading<sup>2</sup>?

Three other points which are often of importance for understanding the Bible may also be here referred to.

1. In order to understand a sentence properly, it is sometimes of consequence to know what the emphatic word in it is. In Hebrew, the emphatic word, if a personal pronoun in the nominative case, is indicated by its being separately added,

<sup>1</sup> See the late Bishop Ellicott's excellent charge on the Revised Version published by the S.P.C.K. in 1901, p. 122.

<sup>2</sup> In what I have said in this and the preceding paragraph, I am pleased to have the weighty support of Dr. Aldis Wright, the Secretary of the Old Testament Revision Company, who was an active member of the Company, and took the warmest interest in its deliberations. In a letter dated Jan. 25, 1906, which I have his permission to quote, Dr. Wright states that he thoroughly agrees in my opinion of the importance of the margins: the version, he considers, is 'maimed' without them; and he adds, 'They so essentially belong to it that I think any one reading the Revised Version in public not only may but ought to incorporate the marginal renderings of which he approves.'

in other cases it is indicated by the position which the word holds in the sentence. As is well known, italics are not used in the English Bible, as they are in ordinary English books, for the purpose of indicating emphasis ; and hence, if there happens to be an emphatic word in a sentence, the reader of the English Bible, except here and there, where either an antithesis helps him (as Jer. vii. 19), or an inversion of the usual order has been admitted (Gen. xli. 13), has no clue as to which the emphatic word is<sup>1</sup>. In the notes on Job, I have made it a point, in at least, I hope, all important cases, to call the reader's attention to the emphatic word in a sentence.

2. In Hebrew poetry, where words spoken by another are quoted, not only is it not always clear how far the quotation extends, but the quotation is not unfrequently introduced without any explicit indication that the poet himself is not still speaking in his own person (e.g. Ps. lxxv. 2-6, lxxxii. 2-7, lxxxvii. 4). In both these cases I have taken the liberty of inserting inverted commas in the text of the Revised Version ; and I venture to think that there are at least some passages in which the reader will be glad of the help.

3. Since 1611, when the Authorized Version was made, many words, which at that time were in familiar use, have now either changed their meaning or gone out of use altogether. These often seriously obscure the sense, especially those which have changed their meaning, and consequently do not leave the reader's mind a blank, which he can sometimes fill up more or less successfully from the context, but suggest an actually wrong sense. *Advertise, amazed, ancients, apprehend, charity, coast, conversation, cunning, damnation, entreat, fenced, hell, intreat, malice, mount, occupy, order, peep, plead, saint* (in the sense

<sup>1</sup> Cf. in A. V. 1 Cor. xv. 36, 1 John v. 16 : in the first of these passages the sense is weakened, in the second it is destroyed, by the neglect to emphasize a pronoun correctly. In the Revised Version, the rendering has in each been rightly altered.

of *angel*), *strange, stranger, tell, tempt, vile, winefat*, are examples ; but there are many besides. The number of such expressions, either obsolete themselves, or used in senses which are now obsolete, has been substantially reduced in the Revised Version ; but a good many still remain, including several of those just mentioned,—in the Book of Job, for instance, *acquaint, base, brass, convince, daysman, describe, excellent, excellency, foward, grieve, perverse* (nearly forty altogether). Of those which remain, a few (such as *daysman* and *foward*) are probably not understood at all by many readers ; others are not suspected of being archaisms, and are consequently understood wrongly. The reader who desires to understand the Revised Version, though he has not indeed to be so constantly on the alert for misleading archaisms as the reader of the Authorized Version, must thus, unless he happens to be an expert in Old English, not relax his vigilance altogether. As a word not understood is a serious hindrance to the comprehension of a passage, I have explained these archaisms, wherever an explanation seemed necessary, in the notes ; and have also collected them all in a Glossary (pp. 129 f.). Good editions of Shakespeare are provided with Glossaries as a matter of course ; and it appears to me that no edition of either the Authorized or the Revised Version of the Bible should be published without a Glossary explaining obsolete or unfamiliar words to readers<sup>1</sup>.

The standard English Commentary on Job is the one by A. B. Davidson in the ‘Cambridge Bible.’ To some the notes and discussions in this volume

<sup>1</sup> The standard book on archaic words and phrases in the English Bible and Prayer-Book is Aldis Wright’s *Bible Word-Book* (ed. 2, 1884), with abundant illustrations from old writers ; but the following may also be usefully consulted : T. L. O. Davies, *Bible English, Chapters on Old and Disused Expressions in the Authorized Version and the Prayer-Book* (1875) ; J. A. Clapperton, *Pitfalls in Bible English* (1899) ; A. L. Mayhew, *A Select Glossary of Bible Words, and Words and Phrases in the Prayer-Book* ; and the articles under the respective words in Hastings’ *Dictionary of the Bible* (usually very full).

may seem rather long; such readers, if they desire fuller information on points not noticed in the present volume, are recommended the Commentary by Dr. Gibson (now Bishop of Gloucester) in the 'Westminster Commentaries,' where substantially the same view of the poem is taken, though the treatment is briefer. Dean Bradley's *Lectures on the Book of Job delivered in Westminster Abbey* (2nd ed., 1888) are attractively written, and well adapted to help a reader to enter into the meaning and spirit of the poem; they consist substantially of an explanatory paraphrase, with discussions of the date, scope, &c., of the poem. See also Cheyne's *Job and Solomon, or the Wisdom of the Old Testament* (1887), pp. 11-115; and Davison's *Wisdom-Literature of the O. T.*, pp. 20-105. The most recent Commentary in English is the one in the 'Century Bible' (1905) by A. S. Peake: this is written with a high appreciation of the poem, and may be warmly recommended. Since the previously mentioned Commentaries appeared, many suggestions for the elucidation of the poem have been made by various continental scholars; and these, where of sufficient importance, have been duly noticed by Professor Peake. Perhaps, indeed, it may be said that he has noticed too many of them, and sometimes left the reader in uncertainty as to which deserve to be definitely adopted. But this in no degree detracts from the generally valuable character of the Commentary.

# THE BOOK OF JOB

## PART I

### THE PROLOGUE. (CHAPS. 1-2.)

*Job's name and abode; his piety and consequent prosperity.*

1 THERE was a man in the land of Uz<sup>a</sup>, whose name  
was <sup>1</sup>Job; and that man was perfect <sup>b</sup> and upright, and <sup>1</sup>Heb.  
2 one that feared God, and eschewed evil. And there were <sup>1</sup>Iyob  
3 born unto him seven sons and three daughters. His  
<sup>2</sup> substance <sup>c</sup> also was seven thousand sheep, and three <sup>2</sup>Or,  
thousand camels, and five hundred yoke of oxen, and five  
hundred she-asses, and a very great household; so that  
this man was the greatest of all the children of the east<sup>d</sup>.  
4 And his sons <sup>e</sup>went and held a feast in the house of each  
one upon his day; and they sent and called <sup>e</sup>for their  
5 three sisters to eat and to drink with them. And it was

<sup>a</sup> The name of a tribe allied to the Hebrews (see Gen. xxii. 21, where the names, as often in similar cases, though apparently those of individuals, are in reality those of tribes), whose home, though its position is not known exactly, was probably on the east of Palestine, and north (or north-east) of Edom (cf. Lam. iv. 21).

<sup>b</sup> I.e. not (as the expression might be supposed to mean) *sinless*, but, generally, *without (moral) blemish, blameless*. Cf. viii. 20; ix. 20, 21, 22; xii. 4: also Gen. vi. 9 (of Noah; R.Vm. *blameless*); xvii. 1. The corresponding substantives are rendered *integrity*, Job ii. 3, 9; iv. 6; xxvii. 5; xxxi. 6; Ps. vii. 8; xxvi. 1, 11; and elsewhere.

<sup>c</sup> The Heb. word means properly *possessions* (Gen. xxvi. 14), though by usage it regularly denotes *cattle* (marg.), and is all but uniformly so rendered (e.g. Gen. xiii. 2, 7). It is here rendered *substance*, because it appears to include the 'very great household' (lit. *body of slaves*,—of the servants attending to the cattle, cf. Gen. xxvi. 14), as well as the 'cattle' first mentioned. Comp. below, v. 10.

<sup>d</sup> A general designation of the tribes living on the east of Palestine: comp. Judges vi. 3, 33; 1 Kings iv. 30; Isa. xi. 14; Ezek. xxv. 4, 10.

<sup>e</sup> Better: *used to go and hold . . . , used to send and call*. The tenses in the original describe not a single act, but an habitual practice (cf. v. 5 *end*).

so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and <sup>1</sup> renounced <sup>f</sup> God in their hearts. Thus did Job continually.

<sup>1</sup> Or,  
blas-  
phemed

So ver.

ii, ch. ii.  
5, 9.

*The disinterestedness of Job's piety called in question before the Almighty by the Satan. The Satan receives permission to test it.*

Now there was a day when the sons of God <sup>g</sup> came to 6  
<sup>2</sup> That is, present themselves before the LORD, and <sup>2</sup> Satan <sup>h</sup> came also among them. And the LORD said unto Satan, 7  
*Whence comest thou?* Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto 8  
<sup>3</sup> Or, that Satan, Hast thou considered my servant Job? <sup>3</sup> for <sup>j</sup> there

<sup>f</sup> The Heb. word is the one commonly rendered *bless*, also used in the sense of *saluting*, whether at meeting (Gen. xlvi. 7; 1 Sam. xiii. 10 RV.), or parting (Gen. xlvi. 10); and those who render here *renounced* suppose that, from the last named sense, the word acquired the further sense of *saying farewell to, disowning, or renouncing*. Those who render as the marg. *blasphemed* (AV. *cursed*) suppose that the word was used euphemistically for its opposite, *cursed*. Another view is that the word originally written was *cursed*, but that it was changed by scribes, out of motives of reverence, to *blessed*. The same word occurs similarly in 1 Kings xxi. 10, 13.

<sup>g</sup> An expression meaning *angels*. So xxxviii. 7; Gen. vi. 2: cf. Dan. iii. 25 RV. In illustration of the scene, comp. 1 Kings xxii. 19-22.

<sup>h</sup> The word 'Satan' means *opposer*; and denotes one who sets himself to *oppose* or *thwart* another in his purpose (Num. xxii. 22, 32; 2 Sam. xix. 22; 1 Kings xi. 14, 23, 25), or claims, sometimes with the collateral idea of *accusing maliciously or falsely* (Ps. cix. 6: cf. the cognate verb, *vv.* 4, 20, 29; xxxviii. 20; lxxi. 13,—AV., RV., in all, '(are) adversaries'; Zech. iii. 1 'to be his adversary'). It appears further in the OT. as the name of a specific angel, 'the Opposer,' whose part it is to *oppose* men in their pretensions to a right standing with God, and to test their sincerity (Job i-ii), to remind God, in no friendly spirit, of their sins (Zech. iii. 1, 2), and to prompt them to do acts which will bring them into disfavour with God (1 Chron. xxi. 1, where 'Satan' is substituted by the later writer (third cent. B.C.) for 'Jehovah' of the original passage, 2 Sam. xxiv. 1). It does not in the OT. appear as a true proper name until 1 Chron. xxi. 1: elsewhere it always has the article, and was felt therefore distinctly to mean 'the Opposer.'

<sup>j</sup> Either rend. is possible; the clause, in either case, indicating the reason why the Satan's attention is directed towards Job.

is none like him in the earth, a perfect and an upright  
 9 man, one that feareth God, and escheweth evil. Then  
 Satan answered the LORD, and said, Doth Job fear God  
 10 for nought? Hast not thou made an hedge about him,  
 and about his house, and about all that he hath, on every  
 side? thou hast blessed the work of his hands, and his  
 11 <sup>1</sup> substance is increased in the land. But put forth thine <sup>1</sup> Or,  
 hand now, and touch all that he hath, and he will renounce  
 12 thee to thy face. And the LORD said unto Satan, Behold,  
 all that he hath is in thy <sup>2</sup> power; only upon himself put <sup>2</sup> Heb.  
 not forth thine hand. So Satan went forth from the <sup>hand.</sup>  
 presence of the LORD.

*The first trial of Job's piety.*

13 And it fell on a day when his sons and his daughters  
 were eating and drinking wine in their eldest brother's  
 14 house, that there came a messenger unto Job, and said,  
 The oxen were plowing, and the asses feeding beside  
 15 them: and <sup>3</sup> the Sabeans <sup>k</sup> fell *upon them*, and took them <sup>3</sup> Heb.  
 away; yea, they have slain the <sup>4</sup> servants with the edge  
 of the sword; and I only am escaped alone to tell thee.  
 16 While he was yet speaking, there came also another,  
 and said, The fire of God<sup>1</sup> is fallen from heaven, and hath  
 burned up the sheep, and the <sup>4</sup> servants, and consumed  
 17 them; and I only am escaped alone to tell thee. While  
 he was yet speaking, there came also another, and said,  
 The Chaldeans made three bands, and <sup>5</sup> fell <sup>m</sup> upon the <sup>5</sup> Or,  
 camels, and have taken them away, yea, and slain the <sup>made a</sup>  
<sup>4</sup> servants with the edge of the sword; and I only am  
 18 escaped alone to tell thee. While he was yet speaking,  
 there came also another, and said, Thy sons and thy

<sup>k</sup> A powerful and wealthy people of S. Arabia (Gen. x. 28), with a settlement in the neighbourhood of Edom (Gen. x. 7), whose caravans, laden with gold, frankincense, and other treasures, are often alluded to in the OT. (cf. vi. 19; Ezek. xxvii. 22: also Jer. vi. 20; Isa. lx. 6; Ps. lxxii. 10, 15; 1 Kings x. 1). 'Sabeans' is derived from the Greek and Latin forms of the name (*Σαβαιοι, Sabaei*); elsewhere RV. has always *Sheba* (cf. marg.).

<sup>1</sup> I.e. lightning: cf. 2 Kings i. 12.

<sup>m</sup> The marg. expresses more exactly the meaning of the Heb. See 1 Sam. xxiii. 27 RV.; xxvii. 8, 10 RV.; xxx. 1 RV.

daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind <sup>19</sup>  
<sup>1</sup> Or, over <sup>1</sup> from <sup>n</sup> the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then <sup>20</sup> Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped; and he <sup>21</sup> said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In <sup>22</sup> all this Job sinned not, nor charged God with foolishness.

*The second trial of Job's piety.*

Again there was a day when the sons of God came to <sup>2</sup> present themselves before the LORD, and Satan came also among them to present himself before the LORD. And <sup>2</sup> the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my <sup>3</sup>  
<sup>2</sup> Or, that servant Job? <sup>2</sup> for <sup>a</sup> there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil: and he still holdeth fast his integrity, although thou movedst me against him, <sup>3</sup> to destroy him without cause. And Satan answered the LORD, and said, <sup>4</sup> Skin for skin <sup>c</sup>, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his <sup>5</sup> bone and his flesh, and he will renounce <sup>d</sup> thee to thy

<sup>n</sup> The marg. is preferable. The Heb. is lit. *from the other side of*. The 'wilderness' meant is the great Arabian desert, which would touch the land of Uz on the east.

<sup>a</sup> See on i. 8.

<sup>b</sup> The Heb. verb is often used metaphorically for *to undo* or *to ruin*: cf. viii. 18; x. 8; Isa. iii. 12; xix. 3 (AV., RV., in all, *destroy*); Job xxxvii. 20; 2 Sam. xx. 19, 20.

<sup>c</sup> The meaning apparently is: a man will sacrifice one part of his body to save another, an arm, for instance, to save his head, and he will similarly give all that he has to save his life: Job's resignation (i. 21), therefore, is not disinterested; it is still not shown that he serves God 'for nought' (i. 9).

<sup>d</sup> See on i. 5.

6 face. And the LORD said unto Satan, Behold, he is in  
 7 thine hand ; only spare his life. So Satan went forth  
 from the presence of the LORD, and smote Job with sore  
 8 boils<sup>e</sup> from the sole of his foot unto his crown. And he  
 took him a potsherd to scrape himself withal ; and he sat  
 9 among the ashes. Then said his wife unto him, Dost  
 thou still hold fast thine integrity ? renounce God, and  
 10 die. But he said unto her, Thou speakest as one of the  
<sup>1</sup> foolish<sup>f</sup> women speaketh. What ? shall we receive good<sup>1</sup> Or,  
 at the hand of God, and shall we not receive evil ? In *impious*  
 all this did not Job sin with his lips.

*Job's three friends come to condole with him.*

11 Now when Job's three friends heard of all this evil that  
 was come upon him, they came every one from his own  
 place ; Eliphaz the Temanite<sup>g</sup>, and Bildad the Shuhite<sup>h</sup>,  
 and Zophar the Naamathite<sup>j</sup>: and they made an appoint-  
 12 ment together to come to bemoan him and to comfort  
 him. And when they lifted up their eyes afar off, and  
 knew him not, they lifted up their voice, and wept ; and  
 they rent every one his mantle, and sprinkled dust upon

<sup>e</sup> Probably, to judge from the symptoms alluded to in later parts of the book (e. g. vii. 4, 5, 14; xix. 17, 20; xxx. 17, 30), the severe form of leprosy called *Elephantiasis*, so called 'because the swollen limbs and the black and corrugated skin of those afflicted by it resemble those of the elephant' (Davidson).

<sup>f</sup> Or, *senseless*. The Heb. word *nābāl* denotes not one who is weak intellectually ('foolish'), but one who is deficient morally and spiritually, and has no sense, or perception, of moral and religious claims (hence the marg. *impious*). Isaiah gives a definition of the *nābāl* (xxxii. 6) : 'For the *senseless* man speaketh *senselessness*, and his heart worketh *naughtiness*, to practise profaneness, and to utter error against Jehovah, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail' : the description is that of a man who is at once irreligious and churlish (cf. 1 Sam. xxv. 25). Comp. the writer's *Parallel Psalter*, p. 457.

<sup>g</sup> *Teman* was the name of one of the Edomite clans (Gen. xxxvi. 11), and of the district inhabited by it (Amos i. 12; Jer. xl ix. 7).

<sup>h</sup> I. e. a member of the tribe of Shuaḥ, a brother-tribe to Midian, and also related to the Hebrews (Gen. xxv. 2), settled apparently somewhere on the east of Palestine (*ibid.* v. 6).

<sup>j</sup> Zophar's nationality is not known : for no tribe called Naamah is elsewhere mentioned ; and in view of the fact that the homes of Job and his other two friends are all outside Palestine, it is hardly likely that the town Naamah, in the west of Judah (Joshua xv. 41), is intended by the writer.

<sup>1</sup> Or,  
*pain*

their heads <sup>k</sup> toward heaven. So they sat down with him 13 upon the ground seven days and seven nights, and none spake a word unto him : for they saw that his <sup>1</sup> grief<sup>1</sup> was very great.

## PART II

## THE DIALOGUE. (CHAPS. 3-42. 6.)

After this opened Job his mouth, and cursed his day. <sup>2</sup>  
And Job answered and said :

*Job curses his birthday. Would God I had never  
been born!*

<sup>2</sup> Or, *in-*  
*quire*  
*after*  
<sup>3</sup> Or, *deep*  
*darkness*  
(and so  
else-  
where)  
<sup>4</sup> Some  
ancient  
versions  
read, *be*  
*joined*  
*unto.*

Let the day perish wherein I was born, <sup>3</sup>  
And the night which said, ‘There is a man child conceived.’  
Let that day be darkness ; <sup>4</sup>  
Let not God <sup>2</sup> regard <sup>a</sup> it from above,  
Neither let the light shine upon it.  
Let darkness and <sup>3</sup> the shadow of death <sup>b</sup> claim it for 5  
their own ;  
Let a cloud dwell upon it ;  
Let <sup>c</sup> all that maketh black the day <sup>c</sup> terrify it.  
As for that night, let thick darkness seize upon it : <sup>6</sup>  
Let it not <sup>d</sup> rejoice <sup>d</sup> among the days of the year ;

<sup>k</sup> In token of mourning or deep trouble (1 Sam. iv. 12; 2 Sam. xiii. 19).

<sup>1</sup> The marg. is preferable. (This is also, no doubt, the sense intended by ‘grief’ in the text (retained from AV.); for ‘grief’ was often used in Old English of bodily pain : Shakespeare, for instance, speaks of the ‘grief of a wound,’ and another old writer of ‘grieves of the joints’: see also Jer. vi. 7 (AV. *grief*, RV. *sickness*), x. 19 (AV., RV., *grief*, RVM. *sickness*) ; and comp. Job xvi. 5, 6.)

<sup>a</sup> The Heb. word means properly to seek after, hence to inquire after (RVM.), care for (Deut. xi. 12; Jer. xxx. 18 RVM.), regard (RV.).

<sup>b</sup> So, as vocalized by the Massorites,—the meaning then being gloom like that of the abode of death, Sheol (cf. x. 21, 22; xxxviii. 17), i. e. the *thickest gloom*. Many scholars think, however, that the Heb. word should be vocalized, not as a compound, but as an independent word, meaning *deep darkness* (so the marg.). Whichever view of the etymology of the word is correct, it was certainly felt to denote *thick* or *deep darkness*: cf. x. 21, 22; xxiv. 17; xxviii. 3; xxxiv. 22; xxxviii. 17.

<sup>c</sup> Heb. *the blacknesses of the day*—i. e. eclipses, or the alarming, abnormal darknesses of tornadoes, sandstorms, &c.

<sup>d</sup> Sept., Syr., Targ. read as RVM. The difference is only one of vocalization. Either reading gives a good sense.

Let it not come into the number of the months.

7 Lo, let that night be <sup>1</sup>barren <sup>e</sup>;

Let no joyful voice <sup>f</sup> come therein.

<sup>1</sup> Or,  
solitary

8 Let them curse it that curse the day <sup>g</sup>,

Who are <sup>2</sup>ready <sup>h</sup> to rouse up leviathan <sup>i</sup>.

<sup>2</sup> Or,  
skilful

9 Let the stars of the twilight thereof <sup>k</sup> be dark:

Let it look for light, but have none;

Neither let it behold the eyelids of the morning:

10 Because it shut not up the doors of my mother's womb,

Nor hid trouble from mine eyes.

*Would God that, if born at all, I had died  
at my birth!*

11 Why died I not from the womb?

Why did I not give up the ghost when I came out of the belly?

12 Why did the knees <sup>l</sup> receive me?

Or why the breasts, that I should suck?

13 For now <sup>m</sup> should I have lien <sup>n</sup> down and been quiet;

I should have slept; then had I been at rest:

14 With kings and counsellors of the earth,

Which <sup>o</sup>built up waste places for themselves <sup>o</sup>;

<sup>3</sup> Or, built  
solitary  
piles

<sup>o</sup> The marg. (= A.V.) may be disregarded.

<sup>f</sup> I.e. no sound of rejoicing at a birth. Cf. Jer. xx. 15.

<sup>g</sup> I.e. enchanters or magicians, supposed in ancient times to have the power of making particular days unlucky.

<sup>h</sup> The text gives the more exact rendering of the Heb. (cf. Esther viii. 13); the marg. is an explanatory paraphrase.

<sup>j</sup> I.e. Who are able to rouse up the monster which, according to ancient ideas, was supposed to swallow the sun, or moon, at an eclipse. A day on which an eclipse occurred used to be considered inauspicious. For 'leviathan' (meaning properly something *wreathed* or *coiled*) in the sense of a sea-(or river-)monster, or a dragon, see xli. 1 ff. (the crocodile); Ps. lxxiv. 14 (the crocodile as a symbol of Egypt); civ. 26; Isa. xxvii. 1 (as here, of an imaginary serpent-like monster).

<sup>k</sup> I.e. of its morning twilight. Let its morning stars never appear! let it ever remain a night, with no day to follow it (lines 2 and 3)!

<sup>l</sup> The knees of the father, on which the newborn child was laid, as a mark of acceptance and legitimation. Cf. Gen. i. 23.

<sup>m</sup> I.e. in that case. We should in modern English say, *then*.

<sup>n</sup> An archaism for *lain*. Cf. Ps. lxviii. 13 PBV.

<sup>o</sup> I.e. Who re-built ruined cities or palaces, that they might inhabit them themselves. The marg. means, Who built mausoleums for themselves. The Heb. word, however, denotes always elsewhere *waste* or *ruined places*

Or with princes that had gold, 15  
 Who filled their houses with silver:  
 Or as an hidden untimely birth I had not been ; 16  
 As infants which never saw light.  
<sup>1</sup> Or, / There the wicked cease from <sup>1</sup> troubling p ; 17  
*raging* And there the weary be at rest.  
 There the prisoners are at ease together ; 18  
 They hear not the voice of the task-master.  
 The small and great are there ; 19  
 And the servant is free from his master.

*Why does God prolong life to those who, in their misery, long only for death ?*

Wherefore is light given to him that is in misery, 20  
<sup>2</sup> Heb. wait. And life unto the bitter in soul ;  
<sup>3</sup> Or, unto Which <sup>2</sup> long for death, but it cometh not ; 21  
 exulta- And dig <sup>4</sup> for it more than for hid treasures ;  
 tion Which rejoice <sup>3</sup> exceedingly <sup>r</sup>, 22  
<sup>4</sup> Or, like And are glad, when they can find the grave ?  
*my meat* Why is light given to a man whose way is hid, 23  
<sup>5</sup> Or, the And whom God hath hedged in ?  
 thing which I For my sighing cometh <sup>4</sup> before I eat <sup>s</sup>,  
*feared is* And my roarings <sup>t</sup> are poured out like water.  
*come &c.* For <sup>5</sup> the thing which I fear cometh upon me <sup>u</sup>, 25

(Isa. lviii. 12; lxi. 4). It is probable that there is some corruption in it; and that we should read either, *Which built palaces for themselves*, or (possibly), *Which built pyramids for themselves*—with allusion to the great pyramids, built as mausoleums by the kings of Egypt.

<sup>p</sup> The marg. is correct. The word means *rage* or *raging* (xxxix. 24: cf. Isa. xxxvii. 28, 29); here of the turbulence of passion (cf. Isa. lvii. 20). The ‘troubling’ of others may be an effect of this; but it is not itself the idea which the Heb. word expresses.

<sup>q</sup> Or *search* (which the word also means, xi. 18).

<sup>r</sup> The marg. gives the lit. rendering of the Heb.: cf. Hos. ix. 1 RVM.

<sup>s</sup> The rend. of the margin, though less obvious than that of the text, yields a preferable sense, and is adopted by most modern scholars. ‘Meat’ in the marg. is used in the now obsolete sense of *food* in general (the Heb. here being *bread*), which it often has in both AV. and RV. (e.g. Gen. i. 29, 30; Isa. lxii. 8). So Job vi. 7; xii. 11; xx. 14, 21; xxx. 4, &c. The old sense is still retained in ‘sweetmeat’.

<sup>t</sup> Fig. for loud complaints: cf. Ps. xxii. 1; xxxii. 3; xxxviii. 8.

<sup>u</sup> The margins (=AV.) may be disregarded. The two verses might be

And that which I am afraid of cometh unto me.

26 <sup>1</sup> I am not at ease, neither am I quiet, neither have I rest <sup>u</sup>; <sup>1</sup> Or, I was not at ease  
But trouble cometh. <sup>... yet trouble came</sup>

FIRST CYCLE OF SPEECHES. (CHAPS. 4-14.)

*Eliphaz's first speech.*

4 Then answered Eliphaz the Temanite, and said,

*How comes it that Job, who has so often comforted others in their adversity, should in his own trouble abandon himself to despair?*

2 If one assay to commune with thee, wilt thou be grieved <sup>a</sup>?  
But who can withhold himself from speaking?

3 Behold, thou hast instructed many,  
And thou hast strengthened the weak hands <sup>b</sup>.

4 Thy words have upholden him that was falling,  
And thou hast confirmed the <sup>2</sup> feeble knees <sup>b</sup>.

5 But now it is come unto thee, and thou <sup>3</sup> faintest <sup>c</sup> ; <sup>\* Heb. bowing.</sup>  
It toucheth thee, and thou art troubled <sup>d</sup>. <sup><sup>3</sup> Or, art grieved</sup>

*Job's righteousness should be his confidence; for only sinners are brought to their end by calamity.*

6 Is not thy fear of God thy confidence,

rendered more exactly, and also, perhaps, more forcibly :

*For I fear a fear, and it cometh upon me,  
And that which I dread cometh unto me:  
I have no ease, and no quiet, and no rest;  
And yet turmoil cometh.*

The word rendered 'turmoil' is a strong one, lit. *agitation* (cf. Deut. xxviii. 65 'an agitated heart'); and it denotes here the tumult of emotions,—despair, vexation, and alarm (vii. 11-14),—produced by Job's disease.

<sup>a</sup> Render: *If one attempt a word with thee, wilt thou be impatient?* (lit. *be weary*, i. e. wish it ended). 'Commune' is an archaism for *speak*, occurring twenty-eight times in AV., and twenty-two times in RV. 'Grieved' (retained from AV.) is also an archaism, being used in the now obsolete sense of *harassed* or *troubled*: cf. Prov. xxvi. 15 AV. 'it grieveth him (RV. it *wearieth* him) to bring it again to his mouth'; 2 Sam. iii. 34 in Wycliffe's version, 'Thy feet were not grieved [from Vulg. *aggravati*] with fetters.'

<sup>b</sup> Cf. Isa. xxxv. 3.  
<sup>c</sup> Rather, *art impatient*, as in v. 2. RVm. *art grieved* is to be understood as in v. 2 (the Heb. being the same).

<sup>d</sup> Rather, *art dismayed*, i.e. (Davidson) *losest self-possession*. 'Troubled' is not strong enough.

*And thy hope the integrity of thy ways?*

Remember, I pray thee, who *ever* perished, being innocent?

Or where were the upright cut off?

According as I have seen, they that plow iniquity,

<sup>1</sup> Or, mischief And sow <sup>1</sup> trouble <sup>e</sup>, reap the same.

By the breath of God they perish,  
And by the blast of his anger are they consumed.

The roaring of the lion <sup>f</sup>, and the voice of the fierce lion,  
And the teeth of the young lions, are broken.

The old lion perisheth for lack of prey,  
And the whelps of the lioness are scattered abroad.

*Let Job remember that no man can be just before God.*

<sup>2</sup> Heb. brought by stealth. Now a thing was <sup>2</sup> secretly brought to me <sup>g</sup>,  
And mine ear received a whisper thereof.

In thoughts from the visions of the night <sup>h</sup>,  
When deep sleep falleth on men,

Fear came upon me, and trembling,  
Which made all my bones to shake.

<sup>3</sup> Or, a breath passed over I heard a still voice Then <sup>3</sup> a spirit <sup>i</sup> passed before my face ;  
The hair of my flesh stood up.

It stood still, but I could not discern the appearance <sup>16</sup> thereof ;

A form was before mine eyes :

<sup>4</sup> There was silence, and I heard a voice <sup>k</sup>, saying,

<sup>o</sup> Cf. Prov. xxii. 8. The marg. gives the better rendering. The Heb. word means properly *labour, toil*: it is used sometimes (e. g. v. 6, 7) of labour or toil which one experiences oneself (i. e. *travail*, or *trouble*), sometimes of labour or toil which a malicious person prepares for others, when it is usually, for clearness, in both AV. and RV., represented by *mischief*. The meaning here is that those who sow labour or toil in the form of *mischief* for others, reap it in the form of *travail* or *trouble* for themselves.

<sup>1</sup> The lion, fierce lion, &c., are here figures representing violent and wicked men.

<sup>g</sup> Render: *Now to me (emph.) a word (or thing) was brought by stealth, —viz. as the sequel explains, in the dead of night.*

<sup>h</sup> I. e. in the midst of disturbing thoughts arising out of a dream.

<sup>j</sup> The marg. is more probable. A mysterious breath, the symbol of a presence which he could not discern, seemed to pass over him.

<sup>k</sup> The marg. is preferable. The word rendered 'still' is the same as the one so rendered in 1 Kings xix. 12.

- 17 ' Shall mortal man <sup>1</sup> be more just than <sup>1</sup> God ?  
   ' Shall a man <sup>2</sup> be more pure than <sup>1</sup> his Maker ?
- 18 ' Behold, he putteth no trust in his servants<sup>m</sup> ;  
   ' And his angels he chargeth with folly <sup>n</sup> :
- 19 ' How much more them that dwell in houses of clay,  
   ' Whose foundation is in the dust <sup>o</sup>,  
   ' Which are crushed <sup>p</sup> before <sup>p</sup> the moth !
- 20 ' <sup>4</sup> Betwixt morning and evening <sup>q</sup> they are <sup>5</sup> destroyed :  
   ' They perish for ever without any regarding it.
- 21 ' <sup>6</sup> Is not their tent-cord plucked up within them <sup>r</sup> ?  
   ' They die, and that without wisdom <sup>s</sup>.

*Since no man can be just before God, it is only the foolish who resent God's dealings with them, and in consequence bring upon themselves disaster.*

- 1 Call now <sup>a</sup>; is there any that will answer thee ?  
   And to which of the <sup>7</sup> holy ones <sup>b</sup> wilt thou turn ?
- 2 For vexation <sup>c</sup> killeth the foolish man,  
   And <sup>d</sup> jealousy slayeth the silly one <sup>d</sup>.

<sup>7</sup> See ch. xv. 15.      <sup>8</sup> Or, *indignation*

<sup>1</sup> Either rend. is possible grammatically; but that of the marg. agrees better with the context, and with the position which Job takes up.

<sup>m</sup> I. e. (as the parallel 'angels' shows) His heavenly attendants (1 Kings xxii. 19). Cf. xv. 15.

<sup>n</sup> The Heb. word, if correct, can only mean *error*. The rend. 'folly' implies the change of a letter (see i. 22; xxiv. 12).

<sup>o</sup> I. e. whose frail material bodies are built, as it were, upon a foundation of dust (cf. xxxiii. 6; Gen. ii. 7; 1 Cor. xv. 47).

<sup>p</sup> I. e. either *sooner, easier than*; or (marg.) *as easily as*.

<sup>q</sup> I. e. in the space of a single day (cf. Isa. xxxviii. 12). The marg. gives the lit. rend. of the Heb.; but the meaning *during the whole day* is less probable.

<sup>r</sup> The body is compared to a tent (cf. Isa. xxxviii. 12), and the vital force to the cord which holds the tent in its place: as soon as that gives way, the whole structure collapses. The marg. (substantially = A.V.) may be disregarded. On 'excellency,' see on xiii. 11.

<sup>s</sup> I. e. without having discovered the true limitations and imperfections of their nature.

<sup>a</sup> Viz. for help against the injustice which thou supposest thyself to suffer.

<sup>b</sup> I. e. the angels. So xv. 15; Ps. lxxxix. 5, 7; Zech. xiv. 5; Dan. iv. 13, 17.

<sup>c</sup> I. e. (as always) the feeling of chagrin aroused by unmerited treatment (or treatment supposed to be such).

<sup>d</sup> 'Foolish' and 'silly' (as their position in the Heb. shows) are the

<sup>1</sup> According to many ancient versions, the thirsty swallow up.  
<sup>2</sup> Or, iniquity. See ch. iv. 8.  
<sup>3</sup> Heb. the sons of flame or of lightning.<sup>k</sup>

I <sup>e</sup> have seen the foolish taking root : 3  
 But suddenly I cursed his habitation <sup>f</sup>.

His children are far from safety, 4  
 And they are crushed in the gate <sup>g</sup>,  
 Neither is there any to deliver them.

Whose harvest the hungry eateth up, 5  
 And taketh it even out of the thorns,  
 And <sup>1</sup> the snare gapeth for <sup>h</sup> their substance.

For <sup>2</sup> affliction <sup>j</sup> cometh not forth of the dust, 6  
 Neither doth trouble spring out of the ground ;  
 But man is born unto trouble,

As <sup>3</sup> the sparks fly upward. 7

*Were Eliphaz in Job's place, he would betake himself to God, who in His rule of the world is guided always by purposes of good.*

But as for me, I would seek unto God, 8  
 And unto God would I commit <sup>1</sup> my cause :

emphatic words in the verse. The meaning would become clearer by the following rendering :—

*Nay : it is the foolish man whom vexation killeth ;  
 And the silly one whom jealousy slayeth.*

'Killeth' and 'slayeth': viz. by causing them to murmur at their lot, and so bring upon themselves further calamities.

<sup>e</sup> The pron. is emphatic.

<sup>f</sup> I. e. his habitation having been suddenly ruined, I cursed it as the abode of one who had been a sinner. Cf. Ps. xxxvii. 35 f.

<sup>g</sup> I. e. fail to get their rights in a court of judgement. The 'gate' (or rather *gate-way*) of an Eastern city was the place where justice was often administered : see e. g. Deut. xxv. 7 ; Amos v. 10 ; Ps. cxxvii. 5 ; Job xxxi. 21. 'Crush,' as Prov. xxii. 22 (also with 'in the gate').

<sup>h</sup> The Heb. word for 'thirsty' differs very slightly from that here rendered 'snare.' 'Swallow up' and 'gapeth for' are merely alternative renderings of the same Heb. verb, which is lit. to *pant for* (Jer. xiv. 6). But the text in both this and the last line is in parts very suspicious.

<sup>i</sup> 'Affliction' is here the right rendering. The Heb. word is ambiguous : it means properly something *worthless, valueless, disappointing*, whether physically or morally ; and so denotes sometimes *misfortune* or *calamity* (xv. 35 note ; Prov. xxii. 8 RV.), sometimes *iniquity* (as iv. 8 ; xi. 11). See further the Glossary in the writer's *Parallel Psalter*, p. 449 f. ('naughtiness'). The meaning of vv. 6, 7 is that misfortune is not something external to man, but results from causes inherent in his nature : Job, therefore, ought not to be surprised if he has to experience it.

<sup>k</sup> The first of these two alternatives is preferable.

<sup>l</sup> Rather, *lay out*, i. e. state it before Him.

- 9 Which doeth great things and unsearchable;  
Marvellous things without number:
- 10 Who giveth rain upon the earth,  
And sendeth waters upon the fields:
- 11 So that he setteth up on high those that be low;  
And those which mourn are exalted to safety.
- 12 He frustrateth the devices of the crafty,  
So that their hands <sup>1</sup> cannot perform their enterprise <sup>m.</sup>
- 13 He taketh the wise in their own craftiness:  
And the counsel of the foward <sup>n</sup> is carried headlong.
- 14 They meet with darkness in the day-time,  
And grope at noonday as in the night.
- 15 But he saveth from the sword <sup>2</sup> of their mouth <sup>o</sup>,  
Even <sup>p</sup> the needy from the hand of the mighty.
- 16 So the poor hath hope,  
And iniquity stoppeth her mouth.
- <sup>1</sup> Or, can  
perform  
nothing  
of worth
- <sup>2</sup> Heb.  
out of  
their  
mouth.

*Since God is good, then, let Job accept his afflictions as  
a chastening, sent upon him in order that in the end  
he may be the more abundantly blessed.*

- 17 Behold, happy is the man whom God <sup>3</sup> correcteth:      <sup>3</sup> Or,  
Therefore despise not thou the chastening of the Al- <sup>reproveth</sup>  
mighty <sup>q.</sup>
- 18 For he <sup>r</sup> maketh sore, and bindeth up;

<sup>m</sup> Lit. *achieve advancement (or success)*. RV. is merely a paraphrase of this. RVm. (in ‘nothing of worth’) implies a doubtful etymology.

<sup>n</sup> Render, *the tortuous*; i. e. men who pursue tortuous or crooked ways to attain their ends. Cf. Prov. viii. 8 ‘There is nothing *tortuous* or crooked in them’; Ps. xviii. 26 b ‘With the crooked thou shonest thyself *tortuous*'; Deut. xxxii. 5 ‘A crooked and *tortuous* generation.’ ‘Foward’ (i. e. *from-ward*, the opposite of *to-ward*) is an archaism, meaning *contrary*; but that is not the meaning of the Heb. word here used.

<sup>o</sup> The imperfect balance of the two clauses of this verse shows that there must be some error in the first clause, though it cannot be corrected with certainty. What is desiderated is something of this kind:

*But he saveth the afflicted from the sword,  
And the needy from the hand of the mighty.*

<sup>p</sup> Heb. *And*: see the last note.

<sup>q</sup> Eliphaz applies here to Job the maxim of Prov. iii. 11, 12,—where the verb ‘correcteth’ is rendered, as usually, *reproveth* (cf. marg. here).

<sup>r</sup> The pronoun is emphatic.

He woundeth, and his hands make whole.  
 He shall deliver thee in six troubles ;  
 Yea, in seven there shall no evil touch thee.  
 In famine he shall redeem thee from death ;  
 And in war from the power of the sword.  
 Thou shalt be hid from the scourge of the tongue ,  
 Neither shalt thou be afraid of destruction when it cometh.  
 At destruction and dearth thou shalt laugh ;  
 Neither shalt thou be afraid of the beasts of the earth.  
 For thou shalt be in league with the stones of the field ;  
 And the beasts of the field shall be at peace with thee<sup>s</sup>.  
 And thou shalt know that thy tent is in peace ;  
 And thou shalt visit thy <sup>1</sup> fold <sup>t</sup> and <sup>2</sup> shalt miss nothing <sup>u</sup>.  
 Thou shalt know also that thy seed shall be great,  
 And thine offspring as the grass of the earth.  
 Thou shalt come to thy grave in <sup>v</sup> a full age <sup>v</sup>,  
 Like as a shock of corn cometh in in its season.  
 Lo this, we have searched it, so it is ;  
 Hear it, and know thou it <sup>s</sup> for thy good <sup>w</sup>.

<sup>1</sup> Or,  
habita-  
tion  
<sup>2</sup> Or,  
shalt  
not err

<sup>3</sup> Heb.  
for  
thyself.

*Job's first reply.*

Then Job answered and said,

6

*Job defends his language in ch. iii : little does Eliphaz realize the acuteness of his sufferings, if he imagines him to be complaining without cause ; his pains are intolerable.*

Oh that my vexation <sup>a</sup> were but weighed,  
 And my calamity laid in the balances together !

2

<sup>a</sup> Poet. figures, implying that stones will not accumulate to mar his fields, nor wild beasts attack his folds or ravage his crops. Cf. Hos. ii. 18 (where 'covenant' represents the same Heb. as 'league' here).

<sup>b</sup> The word is a pastoral term, meaning properly *homestead*, though sometimes extended so as to denote poetically 'habitation' in general.

<sup>c</sup> The marg. may be disregarded.

<sup>d</sup> This rend. yields a good sense; but the real meaning of the Heb. is very uncertain. The word occurs again in xxx. 2.

<sup>e</sup> The pron. *thou* is emphatic in the Heb.; and the line is much improved if we read with the Sept. (vocalizing one word differently), 'We have heard it, and do *thou* know it for *thyself*' (i. e. take good note of it).

<sup>f</sup> The 'vexation' with which Eliphaz had taunted him (v. 2).

- 3 For now <sup>b</sup> it would be heavier than the sand of the seas : Therefore have my words been rash.
- 4 For the arrows <sup>c</sup> of the Almighty are within me <sup>d</sup>, The poison whereof my spirit drinketh up : The terrors of God do set themselves in array against me.
- 5 Doth the wild ass bray when he hath grass ? Or loweth the ox over his fodder ?
- 6 Can <sup>e</sup> that which hath no savour be eaten without salt ? Or is there any taste in <sup>1</sup> the white of an egg <sup>f</sup> ?
- 7 <sup>2</sup> My soul <sup>g</sup> refuseth to touch them ; They are as loathsome meat to me.

*Job wishes that he could but die.*

- 8 Oh that I might have my request ; And that God would grant me the thing that I long for !
- 9 Even that it would please God to crush me ; That he would let loose his hand, and cut me off !
- 10 Then should I yet have comfort ;
- <sup>3</sup> Yea, I would <sup>4</sup> exult <sup>h</sup> in pain <sup>5</sup> that spareth not <sup>j</sup> :
- <sup>6</sup> For I have not <sup>7</sup> denied the words of the Holy One <sup>k</sup>.

<sup>7</sup> Or, concealed

<sup>b</sup> I.e., as we should now say, *then* (cf. iii. 13).

<sup>c</sup> Fig. for the pains of his disease. Cf. Ps. xxxviii. 2.

<sup>d</sup> Heb. *with me*; i.e. (according to Heb. idiom : cf. ix. 35; x. 13) ever present to my consciousness.

<sup>e</sup> In vv. 6, 7 Job compares his sufferings (the cause of which he cannot understand) to insipid and repulsive food.

<sup>f</sup> Heb. ‘the slime of *halāmūth*’—said by the Rabbis to mean *the yolk of an egg*; the ‘slime of the yolk’ would thus be equivalent to the ‘white’ of an egg. The corresponding word in Syriac suggests, however, that the real meaning is ‘the slime of *purslain*’ (cf. RVm.), a plant the flower of which, as it fades away, resolves itself into an insipid mucilaginous jelly.

<sup>g</sup> The ‘soul’ is mentioned here as the organ of appetite. So often, as xxxiii. 20; Prov. xxvii. 7 : cf. the writer’s *Parallel Psalter*, p. 460. The marg. (= AV.) may be disregarded.

<sup>h</sup> The word rendered ‘exult’ occurs only here; and its meaning is uncertain. ‘Shrink back,’ though it has support in post-Biblical Hebrew, does not here agree with the context (for ‘Though’ in the marg. is introduced without justification); and ‘harden myself’ (= AV.) rests upon a questionable comparison with the Arabic.

<sup>i</sup> The rend. of the marg. is grammatically preferable (more exactly ‘[wherewith] he spareth not’).

<sup>k</sup> The meaning is, For I have never concealed (RVm.), i.e. disowned or denied, God’s (moral) commands (cf. ch. xxxi): no accusing conscience

*He has no strength for the patience and hope which  
Eliphaz had inculcated (iv. 6 ; v. 22-26)<sup>1</sup>.*

What is my strength, that I should wait ? 11

And what is mine end, that I should be patient ? 12

Is my strength the strength of stones ? 12

Or is my flesh of brass ? 13

Is it not that I have no help in me, 13

<sup>1</sup> Or, sound wisdom And that <sup>1</sup> effectual working <sup>m</sup> is driven quite from me ? 13

*His friends have failed him in the hour of his need :  
they have not shown him the sympathy that was  
his due.*

<sup>2</sup> Or, Else To him that is ready to faint <sup>n</sup> kindness should be shewed 14  
forsake from his friend ;

<sup>2</sup> Even to him that forsaketh the fear of the Almighty. 15

Or, But My brethren have dealt deceitfully as a brook <sup>o</sup>, 15

he for- As the channel of brooks that pass away ; 16

saketh <sup>3</sup> Or, shrink Which are black by reason of the ice, 16

<sup>4</sup> Or, The And wherein the snow hideth itself : 16

paths of their way are turned aside What time they <sup>3</sup> wax warm <sup>p</sup>, they vanish : 17

When it is hot, they are consumed out of their place. 17

<sup>4</sup> The caravans that travel by the way of them turn aside; 18  
They go up into the waste, and perish <sup>q</sup>.

would therefore impair his comfort in death. The marg. rend. ‘That’ connects with ‘have comfort’; it would still be his comfort *that* he had not disregarded God’s holy commands. But ‘For’ is preferable.

<sup>1</sup> Job must be pictured as brought, by the ravages of his disease, to the verge of death (cf. vii. 6-8; ix. 25; x. 20-22; xxx. 23).

<sup>m</sup> The marg. is preferable: Job knows, he says, no means of rescuing himself from his desperate condition. But perhaps, with a slight change, we should read with Sept. *welfare* (cf. xxx. 15).

<sup>n</sup> Lit. *is melting away*, i. e. is in despair. A man who, in his despair, is tempted to cast off his faith in God, should be treated with kindness by his friends, not met with groundless insinuations of his guilt. The marg. renderings may both be disregarded: the first is even contrary to grammar.

<sup>o</sup> Rather, *as a wādy*, i. e. as one of the streams, running along a rocky valley, so common in and about Palestine, which may be turbid and swollen (*v.* 16) in winter, but are often completely dry in summer.

<sup>p</sup> Rather, *are scorched*. The marg. rend. depends upon the sense of the corresponding word in Syriac, to *press close, compress*.

<sup>q</sup> Travellers expecting to find water in such wādys, upon coming to them find none, and perish in the desert. The sense expressed on the marg.

- 19 The caravans of Tema<sup>r</sup> looked,  
The companies of Sheba<sup>s</sup> waited for them.
- 20 They were ashamed<sup>t</sup> because they had hoped;  
They came thither, and were confounded<sup>t</sup>.
- 21 For now<sup>u</sup> ye<sup>1</sup> are nothing;  
Ye see a terror, and are afraid.
- 22 Did I say, 'Give unto me'?  
Or, 'Offer a present<sup>v</sup> for me of your substance'?
- 23 Or, 'Deliver me from the adversary's hand'?  
Or, 'Redeem me from the hand of the oppressors'?<sup>w</sup>
- He claims to be told plainly what sins they impute  
to him.*
- 24 Teach me, and I will hold my peace:  
And cause me to understand wherein I have erred.
- 25 How forcible<sup>x</sup> are words of uprightness!  
But what doth your arguing reprove?
- 26 Do ye imagine to reprove words<sup>y</sup>?  
Seeing that the speeches of one that is desperate are<sup>z</sup> as<sup>2</sup> *Or, for  
wind.*
- 27 Yea, ye would cast lots upon the fatherless<sup>z</sup>,

<sup>1</sup> An-  
other  
reading  
is, are  
like  
thereto.

(= A.V.)—that the course of the *streams* is diverted, and lost in the desert—is less probable.

<sup>r</sup> A trading Ishmaelite tribe (cf. Gen. xxv. 15), mentioned also in Isa. xxi. 14, Jer. xxv. 23. Its name is still preserved in *Teima*, the name of a place about 250 miles SE. of Edom.

<sup>s</sup> See on i. 15.

<sup>t</sup> I. e. put to shame by the frustration of their hopes, or, as we should say, disappointed. A common sense of 'ashamed' in the OT.: e. g. Isa. i. 29; xx. 5. See the writer's *Parallel Psalter*, p. 438.

<sup>u</sup> I. e. when you ought to stand by me in my need. But the rend. 'nothing' is extremely questionable; and the line is greatly improved if we read, with two very slight changes, *So are ye now become unto me*. The reading of the marg., although it is that of most Heb. MSS., is not probable.

<sup>v</sup> Render: *a bribe*,—viz., in accordance with the too prevalent Eastern custom (Isa. i. 23; Mic. iii. 11), to secure acquittal from a judge.

<sup>w</sup> I. e. (*vv. 22, 23*) I have asked for nothing except sympathy.

<sup>x</sup> The rend. is very doubtful. Read probably, with a change of one letter, *How sweet*.

<sup>y</sup> I. e. Do you think to reprove—not indeed my life, but—my *words* (ch. iii.); but the words of one who is desperate are *for the wind* (marg.),—are quickly blown away, so that they need not be taken too seriously.

<sup>z</sup> Job compares his friends to ruthless creditors, who would cast lots for

And make merchandise of your friend.

Now therefore be pleased to look upon me ;

28

<sup>1</sup> Or, *And it will be evident unto you if I lie*

<sup>2</sup> Heb. *my righteousness is in it.*

1 For surely I shall not lie to your face <sup>aa</sup>.

29

Return, I pray you, let there be no injustice <sup>bb</sup>;

29

Yea, return again, <sup>2</sup> my cause is righteous <sup>cc</sup>.

30

Is there injustice on my tongue ?

Cannot my taste discern mischievous things <sup>dd</sup> ?

*Life is hard always : his own, vexed by disease,  
hard especially.*

<sup>3</sup> Or, *time of service*

Is there not a <sup>3</sup> warfare <sup>a</sup> to man upon earth ?

7

And are not his days like the days of an hireling ?

2

<sup>4</sup> Or, *'When shall I arise,*

As a servant that earnestly desireth the shadow,

3

*and the night be gone ?*

And as an hireling that looketh for his wages :

4

<sup>5</sup> Or, *is broken and become loath-*

So am I made to possess months of vanity <sup>b</sup>,

5

*and the day.*

And wearisome nights are appointed to me

When I lie down, I say,

4

‘<sup>4</sup> When shall I arise ?’ but the night is long <sup>c</sup> ;

And I am full of tossings to and fro until the dawning of

5

the day.

My flesh is clothed with worms and clods of dust ;

My skin <sup>5</sup> closeth up and breaketh out afresh <sup>d</sup>.

the orphan child of a man who had been their debtor, in order to sell it into slavery (see 2 Kings iv. 1).

<sup>aa</sup> I. e. Look straight at me ; is it likely that I shall lie to your face (viz. in maintaining my innocence) ? The marg. (nearly = A.V.) is not probable.

<sup>bb</sup> I. e. Turn back from the course you have adopted of assuming my guilt.

<sup>cc</sup> Render rather : *Yea, turn back, my cause is still righteous*,—or better, changing one letter (cf. R.V.m.), *my righteousness is still in me* ; I am still unconvicted.

<sup>dd</sup> Or, more clearly, *Cannot my taste* (lit. palate) *discriminate calamities* (xxx. 13) ? i. e. distinguish whether they are deserved or not.

<sup>a</sup> The word, which more properly means *war* or *warfare* (Num. i. 3; 1 Sam. xxviii. 1), is here used fig. of a *time of hard service* ; hence the marg. Cf. xiv. 14; Isa. xl. 2.

<sup>b</sup> Rather, *months of emptiness*,—blank, vacant months, filled only with pain.

<sup>c</sup> The marg. (= A.V.) may be disregarded.

<sup>d</sup> The reference is to the hard, earthy-like crust of his sores, and their alternate gathering and running again. The marg. may be disregarded.

*His days are ebbing quickly to their close.*

- 6 My days are swifter than a weaver's shuttle,  
And are spent without hope.
- 7 Oh remember that my life is wind :  
Mine eye shall no more see good<sup>e</sup>.
- 8 The eye of him that seeth me shall behold me no more :  
Thine eyes shall be upon me, but I shall not be.
- 9 As the cloud is consumed and vanisheth away,  
So he that goeth down to <sup>1</sup>Sheol<sup>f</sup> shall come up no more. <sup>1</sup> Or, the  
grave
- 10 He shall return no more to his house,  
Neither shall his place know him any more.

*He therefore, before he dies, will give vent to his complaint. Why does God thus torture him, and make him loathe his life?*

- 11 Therefore I will not refrain my mouth ;  
I will speak in the anguish of my spirit ;  
I will complain in the bitterness of my soul.
- 12 Am I a sea, or a sea-monster,  
That thou settest a watch over me ?
- 13 When I say, ' My bed shall comfort me,  
' My couch shall ease my complaint ' ;
- 14 Then thou scarest me with dreams,  
And terrifiest me through visions<sup>g</sup> :
- 15 So that my soul chooseth strangling<sup>h</sup>,  
And death rather than *these* my bones<sup>j</sup>.

<sup>e</sup> I. e. prosperity, happiness. So often, as Ps. iv. 6; xxxiv. 12.

<sup>f</sup> The Heb. name of the Underworld, the place of departed spirits, corresponding to the Greek Hades (cf. Gen. xxxvii. 35 RVm.). It was pictured by the Hebrews as a huge and dark (x. 21, 22) cavern, deep down in the earth (cf. xi. 8; Ps. lxxxvi. 13 RVm.; Ezek. xxxii. 18). The marg. 'grave' is incorrect, except in so far as the word may be understood in a wide sense, as signifying the abode of the dead.

<sup>g</sup> Alarming dreams are said to be one of the symptoms of Elephantiasis.

<sup>h</sup> Elephantiasis not unfrequently ends in a fatal choking fit.

<sup>j</sup> As we might say, *rather than this skeleton*. But perhaps, changing a letter, we should read, *rather than my pains* (ix. 28).

<sup>1</sup> Or, <i>I waste away</i>	<sup>1</sup> I loathe <i>my life</i> <sup>k</sup> ; I <sup>2</sup> would <sup>1</sup> not live alway: Let me alone; for my days are <sup>3</sup> vanity <sup>m</sup> .	16
<sup>2</sup> Or, <i>shall</i>	<i>Why does God think so much of an insignificant being like man, as unremittingly to assail and persecute him?</i>	
<sup>3</sup> Or, as <i>a breath</i>	What is man, that thou shouldest magnify him <sup>n</sup> , And that thou shouldest set thine heart upon him <sup>o</sup> , And that thou shouldest visit him <sup>p</sup> every morning, And try him every moment?	17
	How long wilt thou not look away from me, Nor let me alone till I swallow down my spittle?	18
<sup>4</sup> Or, <i>can I do</i>	If I have sinned, what <sup>4</sup> do I unto thee <sup>q</sup> , O thou <sup>5</sup> watcher <sup>r</sup> <sup>20</sup> of men?	
<sup>5</sup> Or, <i>pre- server</i>	Why hast thou set me as a mark <sup>s</sup> for thee, So that I am a burden to myself? And why dost thou not pardon my transgression, and take <sup>21</sup> away mine iniquity?	
	For now <sup>t</sup> shall I lie down in the dust; And thou shalt seek me diligently, but I shall not be.	

<sup>k</sup> The passage is difficult. The ellipse in the Heb. (notice the italics of RV.) is great; and the marg. (though it implies a slight change of text) is perhaps right.

<sup>l</sup> The marg. (more exactly, *Not for ever shall I live*) is preferable. The words suggest a motive for God's forbearance (cf. line 2).

<sup>m</sup> The marg. is preferable (cf. Ps. xxxix. 5 RVM.; and see Isa. lvii. 13, where the Heb. word is the same). The meaning is: Cease from plaguing me during the short time that I have yet to live (cf. x. 20).

<sup>n</sup> I. e. make much of him. The expression is meant ironically. This and the next verse are an ironical parody of Ps. viii. 4.

<sup>o</sup> I. e. (according to Heb. idiom: cf. i. 8 Heb. [AV., RV. *considered*], xxxiv. 14) fix thy attention on him; here, as the context shews, with an unfriendly purpose.

<sup>p</sup> I. e. not (as in Ps. viii. 4) with marks of providential care, but to 'try' or test his patience and endurance by continuous suffering.

<sup>q</sup> I. e. how can I injure thee?

<sup>r</sup> Viz. in an unfriendly sense, as one who guards or 'watches' man to prevent him escaping from him. The word (which means properly *keeper*) is used commonly in a good sense (cf. RVM. = AV.); but the context shews that that cannot be intended here.

<sup>s</sup> Lit. *a thing to strike against*; i. e. an object of persistent attack.

<sup>t</sup> I. e. soon. *Vv. 20, 21* mean, If I have sinned (which Job does not grant), seeing my sin cannot affect God, why does He thus assail me for it, and not rather pardon it at once, instead of waiting to do so till I am dead, and it is too late?

*Bildad's first speech.*

¶ Then answered Bildad the Shuhite, and said,

*God cannot, as Job strangely imagines, be unjust: if he is really innocent, let him but acknowledge his sufferings to be a discipline, and he will find himself doubly blessed.*

2 How long wilt thou speak these things?

And *how long* shall the words of thy mouth be *like a mighty wind*<sup>a</sup>?

3 Doth God pervert judgement?

Or doth the Almighty pervert justice?

4<sup>1</sup> If thy children have sinned against him,

And he have delivered them into the hand of their transgression<sup>b</sup>:

<sup>1</sup> Or,  
*If thy  
children  
sinned  
... he de-  
livered  
etc.*

5 If thou<sup>c</sup> wouldest seek diligently unto God,

And make thy supplication to the Almighty;

6 If thou wert pure and upright<sup>d</sup>;

Surely now he would awake for thee<sup>e</sup>,

And make the habitation of thy righteousness prosperous.

7 And though thy beginning was small,

Yet thy latter end should greatly increase.

*Let Job listen to the experience of past generations.*

8 For inquire, I pray thee, of the former age,

And apply thyself to that which their fathers have searched out:

9 (For we are but of yesterday, and know nothing,

Because our days upon earth are a shadow:)

10 Shall not they<sup>f</sup> teach thee, and tell thee,

And utter words out of their heart<sup>g</sup>?

<sup>a</sup> I. e. at once violent and empty.

<sup>b</sup> The marg. must be followed. Bildad refers to the fate of Job's children (i. 19) as a proof of God's justice: he assumes (though groundlessly) that they perished because they had sinned.

<sup>c</sup> The pron. is emphatic.

<sup>d</sup> As thou maintainest thyself to be.

<sup>e</sup> I. e. bestir Himself (cf. Ps. xxxv. 23) on thy behalf.

<sup>f</sup> The pron. is emphatic.

<sup>g</sup> I. e. out of their understanding (see xxxvi. 5 RVm.), in opposition to the hasty, ill-considered words of Job (*v. 2*).

*The experience of generations is that those who forget  
God come to a sudden end.*

<sup>1</sup> Or, <sup>2</sup> <i>papyrus</i>	Can the <sup>1</sup> rush <sup>h</sup> grow up without mire?	II
<sup>2</sup> Or, <i>reed-</i> <i>grass</i>	Can the <sup>2</sup> flag <sup>h</sup> grow without water?	12
	Whilst it is yet in its greenness, and not cut down <sup>j</sup> ,	
	It withereth before any other herb.	
	So are the paths <sup>k</sup> of all that forget God;	13
	And the hope of the godless man shall perish:	
<sup>3</sup> Or, <i>he</i> <i>cut off</i>	Whose confidence shall <sup>3</sup> break in sunder <sup>l</sup> ,	14
<sup>4</sup> Heb. <i>house.</i>	And whose trust is a spider's <sup>4</sup> web.	
	He shall lean upon his house; but it shall not stand:	15
	He shall hold fast thereby, but it shall not endure.	
	He <sup>m</sup> is green before the sun,	16
	And his shoots go forth over his garden.	
<sup>5</sup> Or, <i>be-</i> <i>side the</i> <i>spring</i>	His roots are wrapped <sup>5</sup> about the heap <sup>n</sup> ,	17
	He beholdeth <sup>o</sup> the place of stones.	
	If he be destroyed from his place,	18
	Then it shall deny him, saying, 'I have not seen thee.'	
<sup>6</sup> Or, <i>dust</i>	Behold, this is the joy <sup>p</sup> of his way,	19
	And out of the <sup>6</sup> earth <sup>q</sup> shall <sup>r</sup> others spring.	

<sup>h</sup> The margins are correct. Cf. Exod. ii. 3 RVm.; Gen. xli. 2 RV.

<sup>j</sup> Better, and also more clearly, *without being cut down*. The end of the man who deprives himself of the help and support of God is compared to that of some stately water-plant, which, when the source of its nutriment is cut off, quickly perishes.

<sup>k</sup> The Sept. reads, probably rightly, *So is the latter end* (two letters transposed).

<sup>l</sup> The verb thus rendered is a very doubtful one. Perhaps we should read, with a slight change, *Whose confidence is a gossamer* (the word rendered 'web' in Isa. lviii. 5, 6).

<sup>m</sup> Another figure illustrating the fate of the godless. Though for a while he may flourish like a luxuriant plant, firmly rooted in the earth, a single blow (v. 18) will sweep him entirely away.

<sup>n</sup> Viz. of stones. The rend. of the marg. is doubtful.

<sup>o</sup> This can hardly be right. Read probably, with a slight change in the text, either *pierceth* (from the Arabic), or (from the Heb.) *holdeth fast to*. The verse is meant to describe the firm hold which the plant has of the soil.

<sup>p</sup> The word is, of course, meant ironically.

<sup>q</sup> The marg. gives the lit. sense of the Heb. 'Dust' (or 'loose soil') is sometimes used poetically for 'earth': cf. xxviii. 2 (see RVm.); also xxx. 6; xli. 33 (where 'earth' is lit. *dust*, as here).

<sup>r</sup> Rather, *do*. Others appear and take his place, just as if he had never been.

*But God does not forsake the righteous : if therefore Job is really blameless (v. 6), he may rest assured that he will again be blessed with prosperity.*

- 20 Behold, God will not cast away a perfect man,  
Neither will he uphold the evil-doers.
- 21 <sup>1</sup> He will yet <sup>s</sup> fill thy mouth with laughter,  
And thy lips with shouting.
- 22 They that hate thee shall be clothed with shame ;  
And the tent of the wicked shall be no more.

*Job's second reply.*

- 9 Then Job answered and said,

*You tell me God never acts unjustly : but can man ever be in the right in a contest with Him ?*

- 2 Of a truth I know that it is so<sup>a</sup> :
- 2 But <sup>b</sup> how can man be just <sup>3</sup> with God ?
- 3 <sup>4</sup> If he <sup>c</sup> be pleased to contend with him,  
He cannot answer him one of a thousand.
- 4 *He is* wise in heart, and mighty in strength :  
Who hath<sup>d</sup> hardened himself against him, and prospered?
- As all nature witnesses, he is both irresistible in power, and irresponsible.*

- 5 Which <sup>e</sup> removeth the mountains, and they know it not,  
When he overturneth them in his anger.
- 6 Which shaketh the earth out of her place,  
And the pillars thereof tremble.

<sup>a</sup> This rend. is preferable to the marg.: but it implies the change of a vowel-point.

<sup>b</sup> Viz. that God never acts unjustly. Job ironically concedes Bildad's position (viii. 3).

<sup>c</sup> *But* is better than *For*. The meaning is, How can man be in the right in a contest with God ? The marg. *before* is less probable (the Heb. is not the same as in iv. 17).

<sup>d</sup> I. e. God. But the marg. is preferable : If one were to desire to dispute with Him, he could not answer Him one of the innumerable questions which, in His infinite superiority to man, He would put to him.

<sup>e</sup> I. e. Who hath *ever* defied God and prospered ?

<sup>f</sup> In vv. 5, 6 the allusion is to earthquakes, in v. 7 to eclipses and obscurations of the heavens by heavy storms, &c. The earth was imagined to be supported upon massive 'pillars', v. 6 (cf. xxxviii. 6; 1 Sam. ii. 8).

<sup>1</sup> Or, *Till he fill*

	Which commandeth the sun, and it riseth not ;	7
	And sealeth up the stars.	8
	Which alone stretcheth out the heavens,	9
<sup>1</sup> Heb. high places.	And treadeth upon the <sup>1</sup> waves of the sea <sup>f</sup> .	10
	Which maketh the Bear, Orion, and the Pleiades <sup>g</sup> ,	
	And the chambers of the south <sup>h</sup> .	
	Which doeth great things past finding out ;	
	Yea, marvellous things without number.	
	Lo, he goeth by me, and I see him not :	
	He passeth on also, but I perceive him not.	
<sup>2</sup> Or, turn him back	Behold, he seizeth the prey, who can <sup>2</sup> hinder him <sup>i</sup> ?	
	Who will say unto him, ‘What doest thou?’	
	God will not withdraw his anger ;	
<sup>3</sup> Or, ar- rogancy See Is. xxx. 7.	The helpers of <sup>3</sup> Rahab <sup>4</sup> do <sup>k</sup> stoop under him.	
<sup>4</sup> Or, did	<i>Thus no one, however innocent, could hope to plead successfully before Him.</i>	
	How much less shall I <sup>1</sup> answer him,	
	And choose out my words to reason with him ?	
<sup>5</sup> Or, him that would judge me	Whom, though I were righteous, yet would <sup>m</sup> I not answer;	
	I would <sup>n</sup> make supplication to <sup>5</sup> mine adversary <sup>o</sup> .	
	If I had called <sup>p</sup> , and he had answered me ;	

<sup>1</sup> Viz. in a tempest, when the sea swells into huge billows (cf. marg.), and Jehovah was supposed to walk on their crest (cf. on xxxvi. 30).

<sup>2</sup> Cf. xxxviii. 31, 32; Amos v. 8.

<sup>3</sup> I. e., probably, constellations which, as the poet knew, appeared above the horizon as a traveller journeyed south ; or (Schiaparelli, *Astronomy in the Old Testament*, 1905, p. 66) which were actually above the horizon, in the latitude of Palestine, in the age in which Job was written.

<sup>4</sup> Literally, and also more forcibly, *turn him back* (as marg.); cf. xi. 10; xxiii. 13.

<sup>5</sup> The marg. is preferable. ‘Rahab’ means *boisterousness* or *arrogancy*; and appears to have been the name given in Hebrew folk-lore to the supposed primaeval monster of the deep, who (as in Babylonian mythology) had, together with his ‘helpers’ or allies, been vanquished by the Creator. Cf. xxvi. 12; also Isa. xxx. 7, li. 9, where Rahab is a symbolical name of Egypt (in li. 9 figured as a sea-monster, cut to pieces by the arm of God).

<sup>1</sup> The pron. is emphatic.

<sup>m</sup> Rather, *could*.

<sup>n</sup> Rather, *I should*: instead of pleading against his opponent, he would be a suppliant before Him.

<sup>o</sup> Properly, *opponent-at-law*. The marg. may be disregarded.

<sup>p</sup> I. e. cited Him to appear in judgement against me. The expressions are here throughout those of a court of law.

Yet would I not believe that he hearkened<sup>q</sup> unto my voice.

17 <sup>1</sup> For<sup>r</sup> he breaketh me with a tempest,  
And multiplieth my wounds without cause.

18 He will not suffer me to take my breath,  
But filleth me with bitterness.

19 <sup>2</sup> If<sup>s</sup> we speak of the strength of the mighty,<sup>3</sup> lo<sup>t</sup>, he is there!

And if of judgement, who will appoint me a time?

20 Though I be<sup>u</sup> righteous, mine own mouth shall<sup>u</sup> condemn me:

Though I be<sup>u</sup> perfect,<sup>4</sup> it shall prove me perverse<sup>v</sup>.

21 <sup>5</sup> I am<sup>6</sup> perfect<sup>w</sup>; I regard not myself;  
I despise my life.

*So far from His justice being discriminating (ch. viii),  
He destroys the innocent and the guilty alike:  
universal injustice prevails upon the earth, and God  
is its author!*

22 It is all one; therefore I say,  
'He destroyeth the perfect and the wicked.'

<sup>1</sup> Heb.

*He who.*

<sup>2</sup> Or,

*If we*

*speak of*

*strength,*

*lo, he is*

<sup>3</sup> mighty

<sup>4</sup> Or,

*'Lo, here*

*am I,'*

*saih he;*

*and if of*

*judge-*

*ment,*

*'Who*

*&c.'*

<sup>4</sup> Or, he

<sup>5</sup> Or,

*I be*

*perfect,*

*I will not*

*regard*

*&c.*

<sup>6</sup> See

ch. i. 1.

<sup>q</sup> Better, *would hearken*. Even if God *had* appeared, in answer to Job's summons, he still would not believe that He would listen to his pleadings.

<sup>r</sup> *Vv. 17, 18* (describing what God *would* do, in the event of His responding to Job's citation) are better rendered, *would break, . . . would multiply, . . . would not suffer, . . . would fill*.

<sup>s</sup> Marg. 2 (substantially = AV.) may be disregarded.

<sup>t</sup> Marg. 3 is preferable. *Appoint me a time* means, name the day on which I am to appear (see Jer. xl ix. 19). God's might is such that He is ready for any contest, and superior to the summons of any judge.

<sup>u</sup> Rather (*cf. vv. 17, 18*), *were . . . would . . . were*.

<sup>v</sup> Better, *he* (marg.) *would prove me crooked*. Job, in a contest with God, would, in his confusion, be unable to establish his innocence: however innocent he were, God would prove him guilty! He thus directly controverts Bildad's words in viii. 20. ('Perverse,' in both AV. and RV., never bears its now usual meaning of *contrary, obstinate*, but always signifies *distorted from the right, crooked* (in a moral or other metaphorical sense), and expresses Heb. and Greek words having this meaning: e.g. Prov. xix. 1; xxviii. 18; Matt. xvii. 17: *cf. on v. 13*.)

<sup>w</sup> Job feels himself helpless in his contest with God (*vv. 14-20*); nevertheless, conscious of his innocence, he passionately asserts it (*v. 21*), recklessly defying his adversary, even though it should cost him his life. Marg. 5 may be disregarded.

If the scourge <sup>x</sup> slay suddenly,

23

<sup>1</sup> Or, He will mock at the <sup>1</sup> trial <sup>y</sup> of the innocent.

calamity The earth is given into the hand of the wicked :

24

He covereth the faces of the judges thereof ;

If it be not he, who then is it ?

*In a calmer strain, Job now laments the pitiful brevity  
of his life, and the hopelessness of every attempt,  
so long as his afflictions continue, to substantiate  
his innocence before God.*

<sup>2</sup> Or,

runner

<sup>3</sup> Heb.  
ships of  
reed.

<sup>4</sup> Heb.  
brighten  
up.

<sup>5</sup> An-  
other  
reading  
is, with  
snow.

<sup>6</sup> Heb.  
cleanse  
my hands  
with  
lye <sup>hh</sup>.

Now my days are swifter than a <sup>2</sup> post <sup>z</sup> :

25

They flee away, they see no good <sup>aa</sup>.

They are passed away as the <sup>3</sup> swift ships <sup>bb</sup> :

26

As the eagle that swoopeth on the prey.

If I say, ‘I will forget my complaint,

27

‘I will put off my sad countenance, and <sup>4</sup> be of good  
cheer :

28

I am afraid of all my sorrows <sup>cc</sup>,

I know that thou wilt not hold me innocent <sup>dd</sup>.

29

I shall be condemned <sup>ee</sup> ;

Why then do I labour in vain <sup>ff</sup> ?

30

If I wash myself <sup>5</sup> with snow water <sup>gg</sup>,

And <sup>6</sup> make my hands never so clean ;

<sup>x</sup> Fig. for pestilence, famine, war, &c.

<sup>y</sup> RVm. is a paraphrase of *trial*,—the ‘trial’ being conceived as taking the form of a calamity. But perhaps the Heb. word should be rendered *despair* (lit. *melting away*: cf. on vi. 14). The general sense remains the same in either case: if pestilence, or other ‘scourge,’ falls upon a land, carrying off good and bad alike, God looks on unconcernedly at the trouble or perplexity which the righteous experience in consequence.

<sup>z</sup> The marg. gives the lit. meaning of the Heb. Cf. Esther iii. 13, 15.

<sup>aa</sup> I. e. prosperity. Cf. on vii. 7.

<sup>bb</sup> Render: *They shoot by like skiffs of reed*,—i. e. like skiffs of papyrus—such as were anciently a common sight upon the Nile. Something much lighter than what we should call a ‘ship’ is intended.

<sup>cc</sup> Render: *I dread all my pains* (cf. the note on vii. 15).

<sup>dd</sup> And, it is implied, remove my afflictions.

<sup>ee</sup> Better, *I (emph.) am to be guilty*: God has resolved to treat me as guilty, whether I am really so or not.

<sup>ff</sup> Viz. to clear myself.

<sup>gg</sup> The marg. is preferable (‘snow,’ not ‘snow water,’ is the symbol of purity). The two readings differ very slightly in the Heb.

<sup>hh</sup> A mixture of water and the ashes of certain plants containing alkali, used formerly for washing purposes. Cf. Jer. ii. 22.

- 3<sup>1</sup> Yet wilt thou plunge me in the ditch,  
And mine own clothes shall abhor me.
- 3<sup>2</sup> For he is not a man, as I am, that I should answer him,  
That we should come together in judgement.
- 3<sup>3</sup> There is no <sup>1</sup> daysman <sup>jj</sup> betwixt us,  
That might lay his hand upon us both.
- 3<sup>4</sup> Let him take his rod <sup>kk</sup> away from me,  
And let not his terror make me afraid :
- 3<sup>5</sup> Then would I speak, and not fear him ;  
For I am not so in myself <sup>ll</sup>.

<sup>1</sup> Or,  
*umpire*

*What secret purpose, Job asks, can God have had  
in thus afflicting him?*

- 10 My soul is weary of my life ;  
I will give free course to my complaint ;  
I will speak in the bitterness of my soul.
- 2 I will say unto God, ‘Do not condemn me ;  
‘Shew me wherefore thou contendest with me.’
- 3 Is it good <sup>a</sup> unto thee that thou shouldest oppress,  
That thou shouldest despise the <sup>2</sup> work of thine hands,      <sup>2</sup> Heb.  
And shine upon the counsel of the wicked ?      *labour.*
- 4 Hast thou eyes of flesh,  
Or seest thou as man seeth <sup>b</sup> ?
- 5 Are thy days as the days of man,  
Or thy years as man’s days <sup>c</sup>,
- 6 That thou inquirest after mine iniquity,

<sup>jj</sup> ‘Daysman’ is an archaism for *arbiter* or *umpire* (as the marg. explains). It was a common expression in Old English. The ‘day’ is the day for hearing a cause (cf. 1 Cor. iv. 3 RVm.).

<sup>kk</sup> I. e. the rod (fig.) which now afflicts him. Job’s sufferings are viewed as the evidence of his guilt (cf. x. 17) : if these were removed, he would have a chance of clearing himself.

<sup>ll</sup> Rather, *For not so* (i. e. in a position to be in fear of Him) *am I with myself* (i. e. in my conscience). ‘With’ is in Heb. used idiomatically (cf. x. 13; xxiii. 14; xxvii. 11) to express *in the mind or knowledge of*.

• I. e., probably, either, Is it a pleasure? or (Lam. iii. 27), Is it an advantage? Job in vv. 3-7 is imagining different conceivable causes to account for God’s treatment of him.

<sup>b</sup> So as viz. to mistake the innocent for the guilty.

<sup>c</sup> I. e. Art Thou short-lived, that Thou hastenest (vv. 6, 7) to find out my sin, even before it is committed, lest it should escape punishment ?

And searchest after my sin,  
Although thou knowest that I am not wicked ;  
And there is none that can deliver out of thine hand ?

*In the past He had lavished upon him the marks  
of His providence and care.*

Thine hands have framed me and fashioned me 8  
Together round about ; yet thou dost destroy me.  
Remember, I beseech thee, that thou hast fashioned me 9  
as clay ;  
And wilt thou bring me into dust again ?  
Hast thou not poured me out as milk, 10  
And curdled me like cheese ?  
Thou hast clothed me with skin and flesh, 11  
And knit me together with bones and sinews.  
Thou hast granted me life and favour, 12

<sup>1</sup> Or, *care* And thy <sup>1</sup> visitation <sup>d</sup> hath preserved my spirit.

*Can it be that He has dealt thus with him, only that in  
the end He might persecute and afflict him ?*

Yet these things <sup>e</sup> thou didst hide <sup>f</sup> in thine heart ; 13  
I know that this <sup>e</sup> is with thee <sup>g</sup> :  
If I sin <sup>h</sup>, then thou markest me, 14  
And thou wilt not acquit me from mine iniquity  
If I be wicked, woe unto me ;  
And if I be righteous, yet shall I not lift up my head ;  
<sup>2</sup> Being <sup>i</sup> filled with ignominy 15  
for it in- creaseth : And looking upon mine affliction.  
thou &c. And if my head exalt itself <sup>k</sup>, thou huntest me as a lion : 16

<sup>a</sup> I. e. thy providence : cf. the use of ‘visit’ in Ps. viii. 4. ‘Care’ is an explanatory paraphrase.

<sup>b</sup> I. e. the purposes mentioned in vv. 14-17. The pronouns point forwards.

<sup>c</sup> I. e. plan secretly.

<sup>d</sup> Rather, was with thee, i. e. in thy purpose (cf. on ix. 35).

<sup>e</sup> Vv. 14-17, describing what, as Job imagines, God had planned to do in particular cases, would be clearer, if rendered hypothetically, *If I sinned, then thou wouldest mark me, And wouldest not . . . If I were wicked, &c.*

<sup>f</sup> Marg. <sup>a</sup> (substantially = A.V.) may be disregarded.

<sup>g</sup> Viz. in happiness, or the sense of a clear conscience.

And again thou shewest thyself marvellous upon me<sup>1</sup>.

- 17 Thou renewest thy witnesses<sup>m</sup> against me,  
And increasest thine indignation upon me ;  
<sup>1</sup> Changes and warfare are with me<sup>n</sup>.

*If this had been His purpose with him, why did He after  
give him life at all? Will He not, at least, grant host is  
him now a brief respite, before he dies?*

<sup>1</sup> Or,  
Host  
after  
host is  
against  
me

- 18 Wherefore then hast thou brought me forth out of the womb?

I had given up the ghost, and no eye had seen me<sup>o</sup>.

- 19 I should have been as though I had not been;  
I should have been<sup>p</sup> carried from the womb to the grave.

- 20 Are not my days few? <sup>2</sup> cease then,  
And let me alone, that I may<sup>q</sup> take comfort a little,

<sup>2</sup> An-  
other  
reading  
is, let him  
cease, and  
leave me  
alone<sup>q</sup>.

- 21 Before I go whence I shall not return,  
*Even to the land of darkness and of the shadow of death<sup>r</sup>;*

- 22 A land of thick darkness, as darkness itself;  
*A land of the shadow of death<sup>r</sup>, without any order,*  
And where the light is as darkness.

<sup>3</sup> Heb.  
brighten  
up.

*Zophar's first speech.*

- 11 Then answered Zophar the Naamathite, and said,

*Job's flow of empty words must be checked: if God would only shew Himself, as Job had desired (ix. 35), it would quickly appear where the truth lay.*

- 2 Should not the multitude of words be answered?

<sup>1</sup> Viz. by visiting me with extraordinary sufferings (cf. Isa. xxix. 14).

<sup>m</sup> I. e. his sufferings, regarded as so many proofs of his guilt.

<sup>n</sup> The marg. is a paraphrase of the more lit. rend. of the text. 'Changes' means *relays* (1 Kings v. 14 'courses'). Job's sufferings are compared to an army (cf. xvi. 14; xix. 12), from which fresh relays of men are sent out continually against the foe.

<sup>o</sup> Render: *I ought to have given up the ghost, and no eye should have seen me* (cf. iii. 11).

<sup>p</sup> Render (twice): *I ought to have been.*

<sup>q</sup> The reading is that of the Heb. text. But the 2nd pers., as in the text of RV., is preferable.

<sup>r</sup> I.e. the thickest and deepest darkness; see on iii. 5.

<sup>1</sup> Or, <i>For</i>	And should a man full of talk <sup>a</sup> be justified ?	
<i>sound wisdom is manifold</i>	Should thy boastings make men hold their peace ?	3
	And when thou mockest, shall no man make thee ashamed ? <sup>b</sup>	
<sup>2</sup> Or, <i>remitteth</i> (Heb. <i>causeth to be forgotten</i> )	For thou sayest, ‘My doctrine <sup>c</sup> is pure, ‘And I am clean in thine eyes <sup>d</sup> .’	4
<i>unto thee of thine iniquity</i>	But Oh that God would speak, And open his lips against thee ;	5
<sup>3</sup> Or, <i>Canst thou find out the deep things of God?</i>	And that he would shew thee the secrets of wisdom,	6
<sup>4</sup> Heb. <i>The heights of heaven.</i>	<sup>1</sup> That it is manifold <sup>e</sup> in effectual working !	
<sup>5</sup> Or, <i>the grave</i>	Know therefore that God <sup>f</sup> exacteth of thee less than thine iniquity deserveth <sup>f</sup> .	

*God's Omniscience can detect sin, where man is unconscious of it.*

<sup>a</sup> Heb. *a man of lips*,—insinuating (cf. Isa. xxix. 13) that Job's words are not really the expression of his heart.

<sup>b</sup> The rend. implies a change in the vowel-points (though a probable one). The Heb. text, as pointed, can only be rendered, *And thou mockest, and no man maketh thee ashamed.*

<sup>c</sup> I.e. the doctrine propounded by Job (ix. 30 f.; x. 6 f.) that God punishes as guilty one whom He *knows* to be innocent.

<sup>d</sup> I.e. in God's eyes. See x. 7.

<sup>e</sup> Heb. *double*,—supposed to mean ‘manifold.’ But read probably, with a very slight change, *That they are wonderful in sound knowledge.* For ‘sound knowledge,’ see RV. of Prov. viii. 14, Job xxvi. 3 : the word in the Heb. is a synonym of ‘wisdom,’ for which it is difficult to find a satisfactory English equivalent (it is rendered in RV. *sound wisdom* in Prov. ii. 7, iii. 21, xviii. 1, and in the marg. of Job vi. 13, xi. 6, xii. 16).

<sup>f</sup> The marg. is preferable; ‘of’ being partitive, = ‘(some) of.’ Zophar goes beyond the other friends, and says here that God is really not punishing Job as much as he deserves.

<sup>g</sup> Render: *Canst thou find out the immensity of God?*

*Canst thou attain unto the limits of the Almighty?*

The word rendered ‘immensity’ means properly *something to be searched out or explored*: in xxxviii. 16 it is rendered ‘recesses’; and it denotes here the entire *range* of the Divine nature. The rend. ‘by searching’ is grammatically impossible.

<sup>h</sup> See on vii. 9.

9 The measure thereof is longer than the earth,  
And broader than the sea.  
 10 If he pass through, and shut up <sup>j</sup>,  
And <sup>1</sup> call unto judgement, then who can hinder him <sup>1</sup>?  
 11 For he <sup>m</sup> knoweth vain men :  
He seeth iniquity also, <sup>2</sup> even though he consider it not.  
 12 <sup>3</sup> But vain man is void of understanding,  
Yea, man is born *as* a wild ass's colt <sup>n</sup>.

<sup>1</sup> Heb.  
*call an  
assem-  
bly* <sup>k</sup>.

<sup>2</sup> Or,  
*and him  
that con-  
sidereth  
not*

<sup>3</sup> Or,  
*But an  
empty  
man  
will get  
under-  
standing,*

*when  
a wild  
ass's colt  
is born*

*a man*

*Let Job put evil from him, and turn to God; he will  
then once more enjoy the light of brighter days.*

13 If thou <sup>o</sup> set thine heart aright,  
And stretch out thine hands toward him ;  
 14 If iniquity be in thine hand, put it far away,  
And let not unrighteousness dwell in thy tents ;  
 15 Surely then shalt thou lift up thy face without spot <sup>p</sup> ;  
Yea, thou shalt be stedfast <sup>q</sup>, and shalt not fear :  
 16 For thou <sup>r</sup> shalt forget thy misery ;  
Thou shalt remember it as waters that are passed away :  
 17 And *thy* life shall <sup>s</sup> be clearer than <sup>t</sup> the noonday ; <sup>4</sup> Or,  
Though there be darkness, it shall be as the morning.

<sup>j</sup> I. e. arrest, and put into prison.

<sup>k</sup> I. e. a public judicial assembly (Ezek. xvi. 40; Prov. v. 14: cf. 1 Kings xxi. 9, 13).

<sup>l</sup> Better, *turn him back* (ix. 12).

<sup>m</sup> The pron. is emphatic. The meaning is, For God knows what men are worthless, and can detect iniquity, *without considering it*, i. e. instantaneously, without having specially to give His attention to it. The marg. may be disregarded.

<sup>n</sup> The verse is difficult; but the rend. 'is void of understanding' is not defensible philologically. The marg. may be right: the meaning will then be that Job's empty-headedness is incurable. Others, however, prefer to render:

*And so an empty man may get understanding,*

*And a wild ass's colt be born a man.*

As a result of the judgements of the Almighty (vv. 10, 11), conceit and ignorance are removed, and a wilful, defiant nature (like Job's) is softened. The wild ass was an untameable, obstinate creature: see xxxix. 5-8.

<sup>o</sup> The pron. is emphatic.

<sup>p</sup> Or, *blemish*,—fig. here for a mark of a guilty conscience. Zophar means to meet what Job had said in x. 15.

<sup>q</sup> I. e. firmly fixed, in no danger of further change of fortune.

<sup>r</sup> The pron. is emphatic.

<sup>s</sup> Lit. (cf. marg.) *rise up more than* (i. e. *more brightly than*).

And thou shalt be secure, because there is hope ;                    18  
 Yea, thou shalt search *about thee*, and shalt take thy rest  
 in safety.

Also thou shalt lie down, and none shall make thee afraid ; 19  
 Yea, many shall make suit unto thee <sup>t</sup>.

But <sup>u</sup> the eyes of the wicked shall fail <sup>v</sup>,                                    20

<sup>1</sup> Heb. *refuge is perished from them* <sup>w</sup>.  
 And <sup>1</sup> they shall have no way to flee,  
 And their hope shall be the giving up of the ghost.

*Job's third reply.*

¶ Then Job answered and said,

12

*Why, on the strength of a very ordinary knowledge of God's ways, do you seek to convict an innocent man of sin (xi. 6), and make him a laughing-stock to the world ?*

No doubt but ye are the people,    2  
 And wisdom shall die with you.

But I have understanding as well as you ;                            3  
 I am not inferior to you :

Yea, who knoweth not such things as these <sup>a</sup> ?

I am as one that is a laughing-stock to his neighbour,            4  
*A man* that called upon God, and he answered him <sup>b</sup> :  
 The just, the perfect man is a laughing-stock.

In the thought of him that is at ease there is contempt        5  
 for misfortune <sup>c</sup> ;

It is ready for them whose foot slippeth <sup>d</sup>.

<sup>t</sup> Being again prosperous and wealthy, many will be eager to seek his favour. Contrast Job's picture of his present humiliation, x. 15, xix. 13–19.

<sup>u</sup> Zophar ends with a covert warning to Job, if he continues impenitent.

<sup>v</sup> Looking in vain for safety or deliverance. See the same idiom in xvii. 5; Deut. xxviii. 32; Lam. iv. 17; Ps. lxix. 3.

<sup>w</sup> A Heb. idiom, found also in Amos ii. 14, Jer. xxv. 35, Ps. cxlii. 4.

<sup>a</sup> Viz. what you tell me about the Divine power, &c. (xi. 7–12).

<sup>b</sup> Viz. in the past. See xxix. 2–5.

<sup>c</sup> A bitter exclamation, referring to himself. Job is the man overtaken by misfortune; and his more prosperous friends have nothing for him but contempt.

<sup>d</sup> I.e. who fall into some adversity (Deut. xxxii. 35; Ps. xxxviii. 16; xciv. 18).

6 The tents of robbers prosper,  
And they that provoke God are secure ;  
<sup>1</sup> Into whose hand God bringeth abundantly<sup>e</sup>.

<sup>1</sup> Or,  
That  
bring  
their god  
in their  
hand

*That God rules in the world of life is evident,  
both from personal observation of nature;*

7 But ask now the beasts, and they shall teach thee ;  
And the fowls of the air, and they shall tell thee :

8 Or speak to the earth, and it shall teach thee ;  
And the fishes of the sea shall declare unto thee.

9 Who knoweth not <sup>2</sup> in <sup>f</sup> all these,  
That the hand of the LORD hath wrought this ?

<sup>2</sup> Or, by

10 In whose hand is the soul of every living thing,  
And the <sup>3</sup> breath of all mankind.

<sup>3</sup> Or,  
spirit

*and from the experience of the aged.*

11 Doth not the ear try words<sup>g</sup>,  
Even as the palate tasteth its meat ?

12 <sup>4</sup> With aged men is wisdom,  
And in length of days understanding<sup>h</sup>.

<sup>4</sup> Or,  
'With  
aged  
men,' ye  
say, 'is  
wisdom.'

*But this rule is arbitrary : no moral purpose is traceable in it : it simply frustrates all human endeavour, and overthrows all human institutions.*

13 With him is wisdom and might ;  
He hath counsel and understanding.

<sup>e</sup> The marg. is preferable. The meaning is, whose only god is their own strong arm. Cf. Hab. i. 11 RV.; and Vergil's *Dextra mihi Deus*.

<sup>f</sup> The marg. is preferable (in the text 'in' means among). Who cannot learn, by the simple observation of nature, that the hand of God doeth this (xi. 10, 11),—rules over all living creatures of the earth (cf. v. 10).

<sup>g</sup> I. e. Does not the ear *test* the words which it hears, and accept those which, like the wisdom of the aged (v. 12), embody sound knowledge ?

<sup>h</sup> In the text, the experience of the aged is mentioned by Job as a second source of the knowledge of God's rule of the world. With the rend. of the margin (which is that of Hitzig and Budde) the words refer to the argument from authority as applied by Bildad in viii. 8-10; and Job here repels it in v. 13 ff., by pointing to God as the sole source of wisdom,—which, however, being conjoined in Him with might, He makes use of to break down all things human ! The rend. of the text is the more obvious one; and there seems to be no sufficient reason for departing from it.

	Behold, he breaketh down, and it cannot be built again ;	14
	He shutteth up a man <sup>j</sup> , and there can be no opening.	
	Behold, he withholdeth the waters, and they dry up ;	15
	Again, he sendeth them out, and they overturn the earth <sup>k</sup> .	
<sup>1</sup> Or, sound wisdom	With him is strength and <sup>1</sup> effectual working <sup>l</sup> ;	16
	The deceived and the deceiver <sup>m</sup> are his.	
	He leadeth counsellors away spoiled,	17
	And judges maketh he fools.	
	He looseth the bond of kings,	18
	And bindeth their loins with a girdle <sup>n</sup> .	
	He leadeth priests away spoiled,	19
	And overthroweth the mighty <sup>o</sup> .	
	He removeth the speech of the trusty <sup>p</sup> ,	20
	And taketh away the understanding of the elders.	
	He poureth contempt upon princes,	21
	And looseth the belt of the strong <sup>q</sup> .	
<sup>2</sup> Or, leadeth them away	He discovereth <sup>r</sup> deep things out of darkness,	22
	And bringeth out to light the shadow of death <sup>s</sup> .	
	He increaseth the nations, and destroyeth them <sup>t</sup> :	23
	He spreadeth the nations abroad, and <sup>2</sup> bringeth them in <sup>u</sup> .	

<sup>j</sup> Viz. in prison (as xi. 10).

<sup>k</sup> Alluding to destructive droughts and floods.

<sup>l</sup> The marg. is preferable. See the note on xi. 6.

<sup>m</sup> Rather, *He that erreth, and he that leadeth into error*,—alluding probably to nations misled by their statesmen into a disastrous policy. The word used does not involve the idea of deception.

<sup>n</sup> Render: *And bindeth a waistcloth on their loins*. The waistcloth is named as the badge of a captive.

<sup>o</sup> Rather, *them that are firmly established*,—men holding long-established, hereditary dignities.

<sup>p</sup> Eloquent and trusted ministers find their powers fail them.

<sup>q</sup> Fig. for, incapacitates; the flowing garments of the Oriental being girt up for active exertion (1 Kings xviii. 46; Isa. v. 27). Cf. Isa. xlvi. 1.

<sup>r</sup> An archaism for *layeth bare, discloseth* (cf. Mic. i. 6). Hidden plots and conspiracies are brought to light by Him.

<sup>s</sup> I. e. the deepest darkness (cf. on iii. 3).

<sup>t</sup> I. e. He increaseth nations, only afterwards to destroy them.

<sup>u</sup> The renderings of the text and of the margin are equally questionable, besides each yielding a poor sense. Read probably, changing only the vowel-points of one word, *He spreadeth nations abroad, and leaveth them* (Jer. xiv. 9 Heb.), i. e. He first enlarges them, and then forsakes them.

24 He taketh away the heart <sup>v</sup> of the chiefs of the people of the <sup>1</sup> earth,

And causeth them to wander in a wilderness where there <sup>1</sup> Or,  
is no way <sup>w</sup>.

25 They grope in the dark without light,

And he maketh them to <sup>2</sup> stagger like a drunken man <sup>x</sup>. <sup>2</sup> Heb.  
*wander.*

*Nevertheless Job still desires to maintain his innocence before God.*

13 Lo, mine eye hath seen all this,

Mine ear hath heard and understood it.

2 What ye know, the same do I know also:  
I am not inferior unto you.

3 Surely I <sup>a</sup> would speak to the Almighty,  
And I desire to reason with God.

*Job rebukes his friends for the method by which they seek to condemn him: 'in maiorem Dei gloriam,' as they imagine, they even dare to distort the truth.*

4 But ye are forgers of lies <sup>b</sup>,  
Ye are all physicians of no value.

5 O that ye would altogether hold your peace!  
And it should be your wisdom.

6 Hear now my reasoning <sup>c</sup>,  
And hearken to the pleadings of my lips.

<sup>v</sup> I. e. (in accordance with Heb. idiom) the understanding (cf. xxxvi. 5 RVm). The marg. *land* is preferable to *earth*. The leaders of a people are suddenly deprived by Him of their understanding, and thrown into bewilderment and confusion.

<sup>w</sup> Fig. for, reduces them to helplessness and perplexity.—Ps. cvii. 40 is composed of vv. 21<sup>a</sup> and 24<sup>b</sup>.

<sup>x</sup> Cf. for the expression Isa. xix. 14.

<sup>a</sup> Rather, *But I* (emph.). In spite of his knowing, even better than his friends, the principles upon which God rules the world, he will not, on the strength of it, admit his guilt, but will plead his innocence with God.

<sup>b</sup> Rather, *plasterers of falsehood*, i. e. men who seek to throw a false appearance over things,—concealing, for instance, or denying anomalies in God's government of the world, and, on the strength of their denial, misjudging Job.

<sup>c</sup> Rather, *my impeachment* (or *my reproof*, as the word is rendered in Prov. i. 23, 25). The impeachment follows in vv. 7-9.

	Will ye speak unrighteously for God <sup>d</sup> ,	7
	And talk deceitfully for him <sup>d</sup> ?	
<sup>1</sup> Or, <i>shew</i> <i>him</i> <i>favour</i>	Will ye <sup>1</sup> respect his <sup>d</sup> person <sup>e</sup> ?	8
<sup>2</sup> Or, <i>mocketh</i>	Will ye contend <sup>f</sup> for God <sup>d</sup> ?	
<sup>3</sup> Or, <i>mock</i>	Is it good that he should search you out <sup>g</sup> ?	9
<sup>4</sup> Or, <i>shew</i> <i>favour</i>	Or as one <sup>2</sup> deceiveth a man, will ye <sup>3</sup> deceive <sup>h</sup> him?	10
	He will surely reprove you,	
	If ye do secretly <sup>i</sup> respect persons <sup>j</sup> .	
	Shall not his excellency make you afraid <sup>k</sup> ,	11
	And his dread fall upon you?	
	Your memorable sayings <sup>l</sup> are proverbs of ashes,	
	Your defences <sup>m</sup> are defences of clay.	12

*But his own conscience gives him courage; and he bids them listen while he pleads his case with God.*

<sup>5</sup> Or, <i>At</i> <i>all ad-</i> <i>ventures</i> <i>I will</i> <i>take &amp;c.</i>	Hold your peace, let me alone, that I <sup>n</sup> may speak,	13
	And let come on me what will.	
	<sup>5</sup> Wherefore should I take <sup>o</sup> my flesh in my teeth,	14

<sup>d</sup> The order in the Heb. shews that 'God' and 'him' in v. 7, and 'his' and 'God' in v. 8, are to be pronounced with emphasis.

<sup>e</sup> The Heb. expression is lit. *lift up the face* (viz. of a suppliant), i. e. receive him favourably. It may be used in a good sense (as xlii. 8 Heb.), or, as here, in a bad sense, of shewing unfair favour, or partiality (cf. Ps. lxxxii. 2). Job asks his friends, 'Will ye be partisans for *him*?'

<sup>f</sup> Or, *plead* (as in a court of law), i. e., here, play the advocate.

<sup>g</sup> I. e. lay bare your real motives.

<sup>h</sup> The Heb. word, meaning properly to 'mock' (1 Kings xviii. 27), means also to mock so as to 'deceive' (Judges xvi. 10).

<sup>j</sup> God will not condone partiality, even though it be shewn on behalf of Himself.

<sup>k</sup> Render: *Will not his loftiness* (xxxi. 23) *affright you?* (viz. when He appears in order to take you to task for your unfairness). 'Excellency' is here (as generally in both AV. and RV.) an archaism, retaining the force of the Lat. *excellentia* (from *excello*, to *rise up out of*), and meaning *superiority, pre-eminence* (cf. xx. 6; xl. 10), a sense in which now few would understand it. See the writer's *Commentary on Daniel* (in the Cambridge Bible), p. 33 f.

<sup>l</sup> Rather, *Your maxims*,—the traditional principles to which you appeal.

<sup>m</sup> I. e. your arguments. The word means properly the *bosses* of a shield (xv. 26); and the arguments of the friends seem to be so called here, as the 'defences' behind which they shelter themselves at the same time that they attack Job.

<sup>n</sup> The pron. is emphatic.

<sup>o</sup> The marg. must be followed (though probably with the omission of *At*

And put my life in mine hand?

15<sup>1</sup> Though he slay me, yet will I wait for him <sup>p</sup>:  
Nevertheless I will <sup>2</sup> maintain my ways before him <sup>q</sup>.

16<sup>3</sup> This also shall be my salvation;

<sup>4</sup> For a godless man shall not come before him <sup>r</sup>.

17 Hear diligently my speech,

And let my declaration be in your ears.

18 Behold now, I have ordered <sup>s</sup> my cause;

I know that I <sup>t</sup> am righteous <sup>u</sup>.

19 Who is he that will contend with me?

For now <sup>v</sup> shall I <sup>w</sup> hold my peace and give up the ghost.

<sup>x</sup> have no hope      <sup>y</sup> Heb. argue.      <sup>z</sup> Or, He      <sup>aa</sup> Or, That      <sup>bb</sup> Or, shall be justified      <sup>cc</sup> Or, if I hold my peace, I shall give up &c.

<sup>1</sup> Or,  
*Behold,*  
*he will*  
*slay me;*  
*I wait*  
*for him*  
or, ac-  
cording  
to an-  
other  
reading,  
*I will*  
*not wait*

or, *I*

all adventures, the Heb. of which is doubtfully so rendered, and seems to have arisen from a faulty repetition of the end of v. 13). Job says defiantly, *I will take my flesh in my teeth, and put my life in mine hands* (i. e. put it in jeopardy: see Judges xii. 3; 1 Sam. xix. 5); even though it cost him his life, he will maintain his innocence before God.

<sup>v</sup> The marg. *Behold, he will slay me* must in any case be adopted; of the following words, *I have no hope* (viz. of anything better) is on the whole the most probable rendering. *I wait for him* means, I am only waiting for Him to give me the death-stroke; *I will not* (or *do not*) *wait* means, I am no longer waiting for death, it is close at hand; but it is doubtful whether the Heb. word would be used except in the sense of waiting hopefully, cf. vi. 11, xiv. 14. ('Not' is the reading of the Heb. text, 'for him' of the Heb. margin: the two words in the Heb. differ only in one letter, and are pronounced alike; hence they are sometimes confused: see another instance in Ps. c. 3.) Whichever of these renderings be adopted, the general sense remains the same: Job expresses his conviction that his end is near (cf. vii. 6, 7; ix. 25; x. 20). The rend. of the text expresses a thought which is beautiful in itself, but inconsistent with the context, and with the frame of mind in which Job is here speaking.

<sup>w</sup> I. e. maintain my uprightness before Him.

<sup>x</sup> More clearly: *This also is to me a pledge of* (lit. *is to me for*) *salvation, That a godless man cannot come before him.* The fact that Job can come before God, and plead his case with a clear conscience (which no godless man could do), is to him a ground of hope of his ultimate 'salvation,' i. e. deliverance (Ps. xviii. 50 RV.) or victory (2 Sam. xxiii. 10 RV.), success in establishing his innocence, in his contest with God.

<sup>y</sup> An archaism for *set in order, set out, arranged* (cf. xxiii. 4; Exod. xxvii. 21; Jer. xlvi. 3; Ps. xl. 6 PBV.). We should now say, *stated* (my case).

<sup>z</sup> The marg. *shall be justified* is preferable.

<sup>aa</sup> Render: *For then should I, &c.* Job challenges any one to come forward and refute him; adding that, could he think that possible, he would at once be silent and die.

Only do not two things unto me,  
Then will I not hide myself from thy face :  
Withdraw thine hand far from me ;  
And let not thy terror make me afraid <sup>v.</sup>  
Then call thou <sup>w.</sup>, and I will answer ;  
Or let me speak, and answer thou me.

*Job's plea with God. What are his sins? Why does God persecute a creature so frail and shattered as he is?*

How many are mine iniquities and sins ?  
Make me to know my transgression and my sin.  
Wherefore hidest thou thy face,  
And holdest me for thine enemy ?  
Wilt thou harass a driven leaf?  
And wilt thou pursue the dry stubble ?  
For thou writest <sup>x</sup> bitter things against me,  
And makest me to inherit the iniquities of my youth <sup>y</sup> :  
Thou <sup>z</sup> puttest my feet also in the stocks, and markest all  
my paths ;

Thou drawest thee a line about the soles of my feet :

<sup>1</sup> Though I am like a rotten thing that consumeth,  
Like a garment that is moth-eaten.

*Does the sadness of human life, and the hopelessness of its close, awaken in Him no pity?*

<sup>2</sup> Or,  
*and he is like.*  
Man that is born of a woman  
Is of few days, and full of trouble.  
He cometh forth like a flower, and <sup>2</sup> is cut down <sup>a</sup>.

<sup>v</sup> V. 21 states the two conditions (v. 20) upon which Job will be ready to argue his case with God, viz. that He will withdraw His afflicting hand, and not browbeat him with His majesty. Cf. ix. 34, 35.

<sup>w</sup> I. e. put questions to me. Job offers to appear, in legal phraseology, either as respondent or as appellant.

<sup>x</sup> I. e. decreest.

<sup>y</sup> I. e. makest me to suffer now for some venial and unremembered sin of youth.

<sup>z</sup> Job compares himself to a malefactor, at one time held fast in the stocks, at another time narrowly watched, and unable to pass beyond prescribed bounds.

<sup>a</sup> The meaning of the Heb. word is uncertain (cf. xviii. 16).

- He fleeth also as a shadow, and continueth not.
- 3 And dost thou open thine eyes <sup>b</sup> upon such an one,  
And bringest me into judgement with thee?
- 4 <sup>1</sup> Who can bring a clean thing out of an unclean? not one <sup>c</sup>. <sup>1</sup> Or,  
5 Seeing his days are determined, the number of his months  
is with thee <sup>d</sup>, <sup>Oh that a clean thing could come out of an unclean!</sup>
- And thou hast appointed his bounds <sup>e</sup> that he cannot pass;
- 6 Look away from him, that he may <sup>2</sup> rest,  
Till he shall <sup>3</sup> accomplish, as an hireling, his day <sup>f</sup>.
- 7 For there is hope of a tree, if it be cut down, that it will  
sprout again,  
And that the tender branch <sup>g</sup> thereof will not cease.
- 8 Though the root thereof wax old in the earth,  
And the stock thereof die in the ground;
- 9 Yet through the scent of water it will bud,  
And put forth boughs like a plant.
- 10 But man dieth, and <sup>4</sup> wasteth away <sup>h</sup>: <sup>\* Or, lieth low</sup>  
Yea, man giveth up the ghost, and where is he?
- 11 <sup>5</sup> As the waters <sup>i</sup> fail from the sea, <sup>5</sup> See Isa. xix.  
And the river <sup>j</sup> decayeth and drieth up;
- 12 So man lieth down and riseth not: <sup>5</sup> Heb.  
Till the heavens be no more, they shall not awake,  
Nor be roused out of their sleep. <sup>are gone.</sup>

<sup>b</sup> I. e. watch, in order to punish.

<sup>c</sup> The marg. is preferable. The verse means, Should not the universal sinfulness of man be a motive for God's forbearance?

<sup>d</sup> I. e. known to thee. Cf. Isa. lix. 12; and the note on ix. 35.

<sup>e</sup> I. e. a limit to his life.

<sup>f</sup> I. e. till his day's task is over (when of course all toil ceases). But the marg. is preferable, *Till he can enjoy, as a hireling, his (finished) day* (cf. vii. 2), i. e., here, the evening of his life.

<sup>g</sup> Better, *the shoot*.

<sup>h</sup> The Heb. means *becometh weak* (Joel iv. 10) or (fig.) *prostrate* (Exod. xvii. 13 RVm.).

<sup>i</sup> Rather, *a sea* (i. e. an inland sea, or *a lake*), *And a river, &c.* The verse is a reminiscence, with slight differences, of Isa. xix. 5 (where the reference is to the Nile). In illustration of the marg. *are gone*, see Deut. xxxii. 36.

*Would indeed that another life, however long delayed,  
were possible for man !*

- <sup>1</sup> Or, *the grave* Oh that thou wouldest hide me in <sup>1</sup> Sheol <sup>k</sup>, 13  
 That thou wouldest keep me secret, until thy wrath be past,  
 That thou wouldest appoint me a set time<sup>1</sup>, and remember me !
- If a man die, shall he live *again?* 14
- <sup>2</sup> Or, *will . . . shall come* All the days of my warfare <sup>m</sup> <sup>2</sup> would I wait,  
 Till my <sup>3</sup> release should come.
- <sup>3</sup> Or, *change* <sup>4</sup> Thou shouldest call, and I would answer thee : 15  
 Thou wouldest have a desire to the work of thine hands.
- <sup>4</sup> Or, *Thou shalt call, and I will &c.* *Man's hard fate in life is Job's motive for these wishes.*
- But <sup>n</sup> now thou numberest my steps <sup>o</sup> : 16  
 Dost thou not watch over my sin ?  
 My transgression is sealed up in a bag, 17  
 And thou fastenest up mine iniquity <sup>p</sup>.
- <sup>5</sup> Heb. *fadeth away.* And surely the mountain <sup>q</sup> falling <sup>5</sup> cometh to nought, 18  
 And the rock <sup>q</sup> is removed out of its place <sup>r</sup> ;  
 The waters wear the stones ; 19  
 The overflowings thereof wash away the dust of the earth :

<sup>k</sup> See on vii. 9. ‘The grave’ (RVM.), unless understood in the same sense of the subterranean abode of the dead, is here a misleading rendering.

<sup>l</sup> Or, *a limit*,—beyond which viz. Thy anger would cease.

<sup>m</sup> For ‘warfare,’ see on vii. 1. Job says how gladly, if there were but a chance of another life, he would wait, both through his period of trouble upon earth and the weary darkness of the grave, till his ‘change’ or ‘release’ (viz. from the darkness of Sheol (x. 21, 22) to a new life) came, and he heard (v. 15) the voice of his Creator, calling him back to Himself, and no longer estranged from the work of His own hands. Margins 2 and 4 (= AV.) give a false sense.

<sup>n</sup> Render, *For* (giving the ground for the preceding wishes).

<sup>o</sup> I.e. watchest my movements jealously, as if I were a malefactor (xiii. 27).

<sup>p</sup> I.e. keepest it in safe custody against the day of reckoning. Cf. for the figure Hos. xiii. 12.

<sup>q</sup> Rather, *But indeed a mountain . . . And a rock.*

<sup>r</sup> Viz. by the violence of the weather, or an earthquake.

- And <sup>a</sup> thou destroyest the hope of man.
- 20 Thou prevailest for ever against him, and he passeth ;  
Thou changest his countenance <sup>b</sup>, and sendest him away.
- 21 His sons come to honour, and he knoweth it not ;  
And they are brought low, but he perceiveth it not of them.
- 22 <sup>c</sup> But <sup>d</sup> his flesh upon him hath pain,  
And his soul within him mourneth.

## SECOND CYCLE OF SPEECHES. (CHAPS. 15-21.)

*Eliphaz's second speech.*

- 15 Then answered Eliphaz the Temanite, and said,

*How can one who would be thought wise speak thus,  
and utter words subversive of all religion ?*

- 2 Should a wise man <sup>e</sup> make answer with <sup>f</sup> vain knowledge,  
And fill his belly with the east wind <sup>g</sup> ?
- 3 Should he reason with unprofitable talk,  
Or with speeches wherewith he can do no good ?
- 4 Yea, thou <sup>h</sup> doest away with fear <sup>i</sup>,  
And <sup>j</sup> restrainest <sup>k</sup> <sup>l</sup> devotion <sup>m</sup> before God.
- 5 For <sup>n</sup> thine iniquity teacheth thy mouth <sup>o</sup>,  
And thou choosest the tongue of the crafty <sup>p</sup>.

<sup>1</sup> Or,  
*Only for  
himself*  
*his flesh  
hath  
pain,*  
*and for  
himself*

<sup>2</sup> Heb.  
*know-  
ledge of  
wind.*

<sup>3</sup> Heb.  
*dimin-  
ishest.*

<sup>4</sup> Or,  
*medita-  
tion*

<sup>5</sup> Or, thy  
*mouth  
teacheth  
thine  
iniquity*

<sup>a</sup> I. e. *And so,—viz.* as the strongest things in nature decay (vv. 18, 19).

<sup>b</sup> Viz. in death.

<sup>c</sup> Render : *Only* (i. e. this is all that remains) *his flesh upon him hath pain, And his soul upon him mourneth.* The self of the dead man, though it has no other knowledge (v. 21), is represented as having a dim sense of the pain of the decaying body in the grave, and of the mournful and dreary existence of the soul in Sheol. The margin may be disregarded.

<sup>d</sup> As Job claimed to be (xii. 3). For 'vain' read *empty*: see marg.

<sup>e</sup> I.e. (as always in the OT.) *the sirocco*, a scorching and destructive wind, which, in Palestine and neighbouring countries, blows up hotly, 'as if from the mouth of a furnace,' from the deserts on the E. and SE.

<sup>f</sup> The pron. is emphatic.

<sup>g</sup> I. e. the fear of God, religion (as iv. 6). Eliphaz says that Job's words are calculated to destroy all religion.

<sup>h</sup> Rather, *impairest* (Davidson).

<sup>i</sup> The marg. gives the lit. rendering of the Heb. (Ps. cxix. 97).

<sup>j</sup> The marg. may be disregarded. Eliphaz says that Job's utterances are at once the outcome and (v. 6) the proof of his guilt.

<sup>k</sup> Endeavouring by different devices to conceal thy guilt.

Thine own mouth condemneth thee, and not I ;  
Yea, thine own lips testify against thee.

6

*Upon what do Job's claims to superior wisdom rest?*

Art thou <sup>j</sup> the first man that was born ?	7
Or wast thou brought forth before the hills <sup>k</sup> ?	
<sup>1</sup> Hast thou heard the secret counsel of God <sup>l</sup> ?	8
And dost thou restrain <sup>m</sup> wisdom to thyself ?	
What knowest thou, that we know not ?	9
What understandest thou, which is not in us ?	
With us are both the grayheaded and the very aged men, <sup>10</sup>	
Much elder than thy father.	
Are the consolations of God too small for thee,	11
<sup>2</sup> And the word that dealeth gently with thee <sup>n</sup> ?	
<i>And why is he so irreverent ? Is any man so righteous as to be justified in attacking God, as Job has done ?</i>	
Why doth thine heart carry thee away ?	12
And why do thine eyes wink <sup>o</sup> ?	
That thou turnest thy spirit <sup>p</sup> against God,	13
And lettest such words go out of thy mouth.	
What is man, that he should be clean ?	14
And he which is born of a woman, that he should be righteous ?	
Behold, he putteth no trust in his holy ones <sup>q</sup> ;	15

<sup>j</sup> In vv. 7, 8 Eliphaz ironically asks, From what superior source does Job derive his boasted wisdom ?

<sup>k</sup> Is Job like the primaeval man?—who, coming fresh from his Creator's hand, was supposed to be endowed with superhuman wisdom. With line 2, cf. Prov. viii. 25 (of the Divine Wisdom itself).

<sup>l</sup> The marg. is to be preferred. The 'council of God' means the company of angels in attendance upon Him (1 Kings xxii. 19 f.); see Ps. lxxxix. 7, and esp. Jer. xxiii. 22 : on 'council' see also on xxix. 4.

<sup>m</sup> I. e. appropriate, monopolize. The Heb. is lit. *draw away*.

<sup>n</sup> I. e. the consoling views of God's providence, and the persuasive admonitions, addressed to Job by Eliphaz himself in his former speech (v. 17-27). The rend. of the marg. (= AV.) has no probability.

<sup>o</sup> Rather, probably, as we should say, *gleam* (viz. in passion). The Heb. word occurs only here.

<sup>p</sup> I. e. thy passion, temper. See Judges viii. 3 RVm.; Prov. xvi. 32<sup>b</sup>.

<sup>q</sup> I. e. His angels (as v. 1).

Yea, the heavens are not clean in his sight.

16 How much less <sup>1</sup> one that is abominable and corrupt,  
A man that drinketh iniquity like water<sup>r</sup>!

<sup>1</sup> Or, that  
which is

*Eliphaz reads Job a lesson on the methods of God's  
moral government of the world.*

17 I will shew thee, hear thou me;  
And that which I have seen I will declare:

18 (Which wise men have told  
From their fathers, and have not hid it;  
19 Unto whom alone the land was given,  
And no stranger passed among them<sup>s</sup>:)

*The wicked do not prosper as Job has contended (ix. 24,  
xii. 6); they are the prey of a troubled conscience,  
and of presentiments of evil;*

20 The wicked man travaileth with pain<sup>t</sup> all his days,

<sup>2</sup> Even the number of years that are laid up for the <sup>2</sup> Or,  
oppressor<sup>u</sup>. <sup>And</sup>  
<sup>years</sup>  
<sup>that are</sup>  
<sup>num-</sup>  
<sup>bered</sup>

21 A sound<sup>v</sup> of terrors is in his ears;  
In prosperity the spoiler shall come upon him:

<sup>are laid</sup>  
<sup>up &c.</sup>

22 He believeth not that he shall return out of darkness<sup>w</sup>,  
And he is waited for of the sword:

23 He wandereth abroad for bread, saying, 'Where is it?'  
He knoweth that the day of darkness is ready at his hand.

24 Distress and anguish make him afraid;  
They prevail against him, as a king ready to the battle:

<sup>3</sup> Or,  
biddeth  
defiance  
to

25 Because he hath stretched out his hand against God,  
And <sup>z</sup> behaveth himself proudly<sup>x</sup> against the Almighty;

<sup>r</sup> I.e. drinks it up greedily, like a thirsty man.

<sup>s</sup> The tradition which Eliphaz represents has not been contaminated by contact with foreign elements.

<sup>t</sup> We should rather say, *is tortured*.

<sup>u</sup> The rend. of the text is preferable.

<sup>v</sup> Vv. 21-24 describe not what the wicked man actually experiences, but the visions of coming evil by which he is haunted.

<sup>w</sup> I.e. the imagined calamity, from which he anticipates that he will never escape. 'Darkness' is often in Heb. poetry a figure for misery or misfortune: so, for instance, vv. 23, 30; xix. 8; Isa. ix. 2.

<sup>x</sup> The text and marg. give alternative paraphrases of the Heb., which is

	He runneth upon him with a <i>stiff</i> neck,	26
<sup>1</sup> Or, <i>Upon</i>	<sup>1</sup> With <sup>y</sup> the thick bosses of his bucklers :	
	Because he hath covered his face with his fatness,	27
	And made collops of fat on his flanks <sup>z</sup> ;	
<sup>2</sup> Heb. <i>cut off.</i>	And he hath dwelt in <sup>2</sup> desolate cities,	28
<sup>3</sup> Or, <i>would inhabit</i>	In houses which no man <sup>3</sup> inhabited <sup>aa</sup> ,	
	Which were ready <sup>bb</sup> to become heaps.	

*and disaster and disappointment blight their  
prosperity.*

<sup>4</sup> Or, <i>their posse- sions be extended on the earth</i>	He shall not be rich, neither shall his substance continue,	29
	Neither shall <sup>4</sup> their produce <sup>cc</sup> bend to the earth.	
<sup>5</sup> Or, <i>paid in full</i>	He shall not depart out of darkness <sup>dd</sup> ;	30
	The flame shall dry up his branches <sup>ee</sup> ,	
	And by the breath of his mouth <sup>ff</sup> shall he go away.	
	Let him not trust in vanity, deceiving himself:	31
	For vanity shall be his recompence <sup>gg</sup> .	
	It shall be <sup>5</sup> accomplished before his time <sup>hh</sup> ,	32

lit. behaves as a mighty man, i. e. as a warrior (in Isa. xlvi. 13 rendered 'do mightily').

<sup>y</sup> The marg. (= A.V.) may be disregarded.

<sup>z</sup> Fatness was regarded by the Hebrews as a mark of animalism and spiritual insensibility (cf. Deut. xxxii. 15; Jer. v. 28; Ps. lxxiii. 7; cxix. 70).

<sup>aa</sup> The marg. must be followed (though 'should' would be better than 'would').

<sup>bb</sup> Rather, *destined*. The wicked man here described is pictured as so impious that he would even inhabit ruined sites on which the curse of God was supposed to rest, so that they were never to be rebuilt.

<sup>cc</sup> The word thus rendered does not occur again; the rend. 'produce' or 'possessions' is very doubtful; and it is almost certainly corrupt. Perhaps we should read, *Neither shall his ears bend to the earth*,—his fields will bear no heavily-laden crops.

<sup>dd</sup> I. e. (as in v. 22) calamity.

<sup>ee</sup> The wicked man is represented under the figure of a tree (cf. v. 32 f.; viii. 16 f.).

<sup>ff</sup> I. e. God's mouth,—a violent wind (Hos. xiii. 15) being what is meant. But God has not been named since v. 25; so that the reading of the Syriac version is probably correct: *And his fruit shall be swept away by the wind*.

<sup>gg</sup> His 'vanity' (i. e. *emptiness*), in the sense of frivolity or worldliness, brings as its reward 'vanity' in the sense of what is worthless and disappointing.

<sup>hh</sup> It (his 'recompence') will be complete (i. e. be paid him in full) before the natural day of his death (xxii. 16); it will involve, in other words, not only other disappointments, but also a premature death.

- And his branch shall not be green <sup>jj.</sup>  
 33 He shall shake off <sup>kk.</sup> his unripe grape as the vine,  
   And shall cast off his flower as the olive.  
 34 For the company of the godless shall be barren,  
   And fire shall consume the tents of bribery.  
 35 They conceive mischief, and bring forth iniquity <sup>ll.</sup>,  
   And their belly prepareth deceit.

*Job's fourth reply.*

16 Then Job answered and said,

*Job rejects contemptuously the empty solace  
of his friends.*

<sup>a</sup> I have heard many such things :

<sup>1</sup> Miserable <sup>a</sup> comforters are ye all.

3 Shall <sup>a</sup> vain words <sup>b</sup> have an end ?  
   Or what provoketh thee that thou answerest ?

4 I also could speak as ye do ;

If your soul were in my soul's stead,  
   I could join words together against you,  
   And shake mine head at you <sup>c</sup>.

5 But I <sup>d</sup> would strengthen you with my mouth,

And the solace of my lips should assuage *your grief*.

6 Though I speak, my grief is not assuaged :

And though I forbear, <sup>e</sup> what am I eased ?

<sup>1</sup> Or,

*Weari-*  
*some*

<sup>2</sup> Heb.  
*words of*  
*wind.*

<sup>f</sup> Heb.  
*what de-*  
*parteth*  
*from me?*

<sup>jj.</sup> He becomes like a sickly, dried-up palm-branch (the meaning of the Heb.).

<sup>kk.</sup> Heb. *wrong*, i. e. fail to nourish (the paraphrase 'shake off' is incorrect, for the vine does not cast its unripe grapes). The wicked man is compared to a vine which never matures its fruit; and then to an olive,—a tree which produces far more blossoms than ever set.

<sup>ll.</sup> Rather, *calamity* (as v. 6 'affliction'). The wicked conceive 'mischief' for others (iv. 8, note); but its only fruit is calamity and 'deceit' (i.e. disappointment) for themselves. 'Belly,' in accordance with the figure in line 1, means here *womb*, as in iii. 11 and elsewhere.

<sup>a</sup> The marg. is preferable. The Heb. means comforters who only bring trouble.

<sup>b</sup> A retort to xv. 2. For 'vain' read, as there, *empty*: see marg.

<sup>c</sup> In malicious delight (Ps. xxii. 7; Isa. xxxvii. 22) that one who had been supposed to be a pious man should be proved by his misfortunes to have been a sinner.

<sup>d</sup> Render (without *But*, and reading the 2nd clause as in the Sept.):

*He draws a graphic picture of the pitiable state to which he has been reduced: God and men combine in hostility against him.*

But now he hath made me weary<sup>e</sup>: 7

Thou hast made desolate all my company<sup>f</sup>.

<sup>1</sup> Or, shriv-  
elled me  
up

And thou hast<sup>1</sup> laid fast hold<sup>g</sup> on me, which is a witness 8  
against me:

And my leanness riseth up against me, it testifieth to my face<sup>h</sup>.

<sup>2</sup> Or,  
hated

He hath torn me in his wrath, and<sup>2</sup> persecuted me<sup>j</sup>; 9  
He hath gnashed upon me with his teeth:

Mine adversary<sup>k</sup> sharpeneth his eyes upon me.

They have gaped upon me with their mouth<sup>l</sup>; 10

They have smitten me upon the cheek reproachfully:

They gather themselves together against me.

God delivereth me to the ungodly<sup>m</sup>, 11

And casteth me into the hands of the wicked.

I was at ease, and he brake me asunder;

<sup>3</sup> Or,  
arrows

Yea, he hath taken me by the neck, and dashed me to pieces:

Or,  
mighty  
ones

He hath also set me up for his mark<sup>n</sup>.

His<sup>3</sup> archers<sup>o</sup> compass me round about,

13

*I could strengthen you with my mouth, and not withhold the solace of my lips.* The stress lies on ‘mouth’ and ‘lips’: Job says he could easily in that case offer them such hollow sympathy as they are now offering him.

<sup>e</sup> Rather, exhausted me. ‘Made weary’ is not strong enough.

<sup>f</sup> I. e. scattered the circle of my friends (cf. xix. 13–14).

<sup>g</sup> The word occurs elsewhere in the OT. only in xxii. 16. The rend. of the text agrees with the sense there, and in post-Biblical Hebrew: that of the marg. has some support from Syriac usage. In view of xxii. 16 the text is preferable.

<sup>h</sup> The verse means that Job’s afflictions and emaciation are a witness against him, testifying to his sin.

<sup>j</sup> The Heb. word means to hate actively, in a manner which might readily become ‘persecution’: cf. xxx. 21; Gen. xxvii. 41; xl ix. 23. It is not the usual word for either to ‘hate’ or to ‘persecute.’

<sup>k</sup> I. e. God.

<sup>l</sup> A gesture of derision (Ps. xxii. 13).

<sup>m</sup> Viz. to be mocked by them (xxx. 9, 10).

<sup>n</sup> I. e. the mark of his arrows. Cf. vii. 20; Lam. iii. 12.

<sup>o</sup> ‘Archers’ is supported by Jer. 1. 29, though many modern scholars render ‘arrows.’ The word is a rare one. The second marg. is not probable,

He cleaveth my reins asunder, and doth not spare;  
 He poureth out my gall upon the ground <sup>p.</sup>

14 He breaketh me with breach upon breach;  
 He runneth upon me like a <sup>1</sup> giant <sup>q.</sup>

15 I have sewed sackcloth upon my skin,  
 And have <sup>2</sup> laid <sup>r</sup> my horn <sup>s</sup> in the dust.

16 My face is <sup>t</sup> foul <sup>u</sup> with weeping,  
 And on my eyelids is the shadow of death <sup>u</sup>;

17 Although there is no violence in mine hands,  
 And my prayer is pure.

<sup>1</sup> Or,  
mighty  
man  
<sup>2</sup> Or,  
defiled  
<sup>3</sup> Or, red

*Feeling that he is about to die an unjust death, Job calls passionately for justice; and the conviction rises within him that God, in spite of appearances, will in the end vindicate his innocence.*

18 O earth, cover not thou my blood <sup>v</sup>,  
 And let my cry <sup>w</sup> have no resting place <sup>w.</sup>

19 Even now, behold, my witness is in heaven,  
 And he that voucheth for me is on high.

20 My friends scorn me:  
 But mine eye poureth out tears unto God;

21 <sup>5</sup> That he would maintain the right of a man with God,  
 And of a son of man with his neighbour <sup>x</sup>!

<sup>4</sup> Or,  
have no  
more  
place  
<sup>5</sup> Or,  
That one  
might  
plead for  
a man  
with  
God,  
as a son  
of man  
pleadeth  
for his  
neigh-  
bour.

<sup>p</sup> For the strong figures, describing hyperbolically how deeply he has been wounded by his afflictions, cf. Lam. iii. 13, ii. 11.

<sup>q</sup> The marg. is correct, the ‘mighty man’ meaning, as regularly in the OT., a *warrior* (2 Sam. xxiii. 8, &c.; Isa. xlvi. 13).

<sup>r</sup> The marg. (= AV.) has no probability.

<sup>s</sup> Fig. for strength and pride (cf. Ps. lxxv. 4, 10).

<sup>t</sup> The marg. is preferable.

<sup>u</sup> I. e. *thick darkness* (iii. 5), implying that death is near; but the expression does not mean the shadow *cast by* approaching death.

<sup>v</sup> I. e. let it lie exposed that it may call for vengeance. Blood not covered by the earth was understood to have been violently shed, and was regarded as calling for vengeance on the murderer (Gen. iv. 10; Ezek. xxiv. 7, 8).

<sup>w</sup> May my cry for reparation (Gen. iv. 10) find no resting-place in the earth, till it has been answered! The marg. may be disregarded.

<sup>x</sup> I. e. the right of Job himself against God, who had seemed to him in his frenzy to be unjustly punishing him as a sinner (ix. 22-24, 28-31), and against his friends, who interpreted his afflictions as evidence of his sin. The marg. (nearly = AV.) may be disregarded.

For when a few years are come,

22

I shall go the way whence I shall not return.

My spirit<sup>a</sup> is consumed, my days are extinct,  
The grave is *ready* for me.

17

<sup>1</sup> Heb. Surely there are <sup>1</sup> mockers with me,

2

And mine eye abideth in their provocation<sup>b</sup>.

*He beseeches God to pledge Himself to vindicate him :  
for he can expect nothing from his friends, and his  
sufferings have made him the derision of all men.*

Give now<sup>c</sup> a pledge, be surety for me with thyself ;

3

Who<sup>d</sup> is there that will strike hands with me ?

4

For thou hast hid their heart from understanding :

5

Therefore shalt thou not exalt them<sup>e</sup>.

<sup>2</sup> Heb. He that denounceth<sup>f</sup> his friends for a <sup>2</sup> prey,  
*portion*. Even the eyes of his children shall fail.

6

He hath made me also a byword of the people<sup>g</sup> ;

<sup>3</sup> Or, one And I am become<sup>h</sup> an open abhorring<sup>h</sup>.

7

*in whose face they spit* Mine eye also is dim by reason of sorrow<sup>j</sup>,

And all my members are as a shadow.

<sup>a</sup> ‘Spirit’ here means the principle of life (xxvii. 3; Isa. xlvi. 5).

<sup>b</sup> Alluding to his friends’ illusory promises of restoration (e. g. v. 17–26), and exasperating insinuations of his guilt (e.g. viii. 3–6; xi. 4–6, 20: cf. xii. 4, 5).

<sup>c</sup> More clearly, *Give, I pray thee.*

<sup>d</sup> I. e. Who *else* is there ? To ‘strike hands’ was a gesture by which one who became surety for another ratified his act (Prov. vi. 1; xi. 15 R.V.m.).

<sup>e</sup> God has blinded his friends from perceiving the truth about him; therefore, Job feels, He will not in the end give them the victory over him.

<sup>f</sup> I. e. informs against (cf. Jer. xx. 10). Job compares his friends (implicitly) to a man who heartlessly distrains (as we should say) the goods of a neighbour for debt, and whose children suffer for their father’s cruelty (for ‘fail,’ see on xi. 20).

<sup>g</sup> Render, *peoples*. Neighbouring tribes hear of Job’s sudden misfortune, and at once treat him as an example of an egregious sinner.

<sup>h</sup> The marg. gives the more lit. rendering of the Heb. But perhaps, with two slight changes, we should read, *And I am become a portent* (or *wonder*: Ps. lxxi. 7; Deut. xxviii. 46) *before them*,—on account viz. of my extraordinary afflictions.

<sup>j</sup> Render, *vexation* (as v. 2; vi. 2),—the vexation aroused by what Job considers to be God’s undeserved treatment of him. ‘Sorrow’ suggests a false idea.

- 8 Upright men shall <sup>k</sup> be astonished <sup>l</sup> at this,  
And the innocent shall <sup>k</sup> stir up himself against the godless.  
9 Yet shall the righteous hold on his way,  
And he that hath clean hands shall wax stronger and  
stronger <sup>m</sup>.

*It is in vain that his friends hold out to him prospects of renewed felicity: the grave is all that he can now look for.*

- 10 But return ye <sup>n</sup>, all of you, and come now:  
<sup>1</sup> And I shall not find <sup>o</sup> a wise man among you.  
11 My days are past, my purposes are broken off,  
Even the <sup>2</sup> thoughts of my heart.  
12 They change the night into day:  
‘The light,’ say they, ‘is near <sup>3</sup> unto the darkness <sup>p</sup>.’  
13 <sup>4</sup>If <sup>q</sup> I look for <sup>5</sup> Sheol as mine house;  
If I have spread my couch in the darkness;  
14 If I have said to <sup>6</sup> corruption <sup>r</sup>, ‘Thou art my father’;  
To the worm, ‘Thou art my mother, and my sister’;  
15 Where then is my hope?  
And as for my hope <sup>s</sup>, who shall see it?  
16 It shall go down to the bars of <sup>■</sup> Sheol,  
When once there is rest in the dust <sup>t</sup>.

<sup>k</sup> Rather, are . . . doth. The godly are perplexed at such sufferings of the righteous, and are indignant against the wicked who continue to prosper.

<sup>l</sup> An archaism for astonished.

<sup>m</sup> But no perplexities or moral anomalies will ever divert the just and pure from the path of right. The verse contradicts directly what Eliphaz had said in xv. 4.

<sup>n</sup> I.e. return to the attack, renew your arguments.

<sup>o</sup> The text is preferable.

<sup>p</sup> I.e. (if the text is correct) my friends try to persuade me (see v. 17-26; viii. 20-22; xi. 13-19) that the light of renewed prosperity will soon succeed my present misery ('darkness,' as xv. 22).

<sup>q</sup> Either rend. is possible; and commentators are divided as to which is preferable. The marg. is substantially = AV.

<sup>r</sup> The rendering of the marg. *the pit* is correct.

<sup>s</sup> Read probably (with the Sept.) *my prosperity*. (The variation improves this verse; and ‘It’ in v. 16 is properly *They*.)

<sup>t</sup> Read probably with the Sept.:

*Will they go down with me (emph.) into Sheol?  
Or shall we descend together into the dust?*

<sup>1</sup> Or, For  
<sup>2</sup> Heb.  
posse-  
sions.

<sup>3</sup> Or, be-  
cause of  
<sup>4</sup> Or, If  
I hope,  
Sheol is  
mine  
house,  
I have  
spread  
... I  
have said  
... and  
where  
now is  
my hope?  
<sup>5</sup> Or, the  
grave  
<sup>6</sup> Or,  
the pit

*Bildad's second speech.*

Then answered Bildad the Shuhite, and said,

18

*Bildad retorts the charge of folly : Job has simply shewn himself to be passionate and unreasonable.*

How long will ye <sup>a</sup> lay snares for words <sup>b</sup> ?

2

Consider <sup>c</sup>, and afterwards we will speak.

3

Wherefore are we counted as beasts,

*And* are become unclean in your sight ?

4

Thou that tearest thyself in thine anger <sup>d</sup>,

Shall the earth be forsaken for thee ?

5

Or shall the rock be removed out of its place <sup>e</sup> ?

*Job is wrong (xii. 6) : the sinner does not prosper : his life is passed amid danger and disaster;*

Yea, the light of the wicked shall be <sup>f</sup> put out <sup>g</sup>,

6

And the <sup>h</sup> spark <sup>i</sup> of his fire shall not shine.

7

The light shall be dark in his tent,

<sup>j</sup> And his lamp <sup>k</sup> above him shall be put out.

8

The steps of his strength shall be straitened <sup>l</sup>,

<sup>1</sup> Or,  
flame

<sup>2</sup> Or,  
beside

The changes in the Heb. are very slight. (The Heb. word rendered ‘once’ nowhere else has that meaning, but it is the usual word for ‘together.’)

<sup>a</sup> The Sept. has *wilt thou* (with *thy* for *your* in v. 2), probably rightly.

<sup>b</sup> I. e. hunt after words,—implying that Job’s arguments are far-fetched and have little in them.

<sup>c</sup> Rather, *Understand*,—a retort to xvii. 4.

<sup>d</sup> A retort to xvi. 9.

<sup>e</sup> Fig. for, Is the established order of the world (viz. that suffering is a consequence and proof of sin) to be interrupted, in order that *thou* mayest continue to be reputed righteous ?

<sup>f</sup> Present tenses (*is put out . . . doth not shine*, &c.) would be better (as far as v. 20); for Bildad is here describing not something which is future, or destined to be, but (in accordance with a common sense of the Heb. tense employed) something which, in his opinion, happens habitually.

<sup>g</sup> Bildad states his main principle in the words of a familiar proverb (Prov. xiii. 9; xxiv. 20). The ‘light’ here is that burning in a house, and so symbolizing its owner’s continued prosperity (cf. v. 6 and 1 Kings xi. 36).

<sup>h</sup> The marg. is preferable (see Dan. iii. 22).

<sup>i</sup> Either rend. is possible, but that of the text is preferable.

<sup>k</sup> I. e. *narrowed*,—because viz. dangers surround him, so that he cannot take bold and free steps. Cf. Prov. iv. 12; and contrast Ps. xviii. 36 (where ‘enlarged’ is properly *broadened*).

- And his own counsel shall cast him down.  
 8 For he is cast into a net by his own feet<sup>1</sup>,  
     And he walketh upon the toils.  
 9 A gin shall take him by the heel,  
     And a snare shall lay hold on him.  
 10 A noose is hid for him in the ground,  
     And a trap for him in the way.  
 11 Terrors shall make him afraid on every side;  
     And shall chase him at his heels.  
 12 His strength shall be hungerbitten,  
     And calamity shall be ready<sup>1</sup> for his halting<sup>m</sup>.  
 13 It shall devour the<sup>2</sup> members of his body,  
     Yea, the firstborn of death<sup>n</sup> shall devour his members.  
 14 He shall be rooted out of his tent wherein he trusteth;  
     And<sup>3</sup> he<sup>o</sup> shall be brought to the king of terrors.  
     *and dishonour and oblivion are his lot after death.*  
 15<sup>4</sup> There shall dwell in his tent that which is none of his<sup>p</sup>:  
     Brimstone shall be scattered upon his habitation<sup>q</sup>.  
 16 His roots shall be dried up beneath,  
     And above shall his branch<sup>5</sup> be cut off<sup>r</sup>.  
 17 His remembrance shall perish from the earth,  
     And he shall have no name in the street.  
 18 He shall be driven from light into darkness<sup>s</sup>,
- <sup>1</sup> Or, at  
his side  
<sup>2</sup> Heb.  
bars of  
his skin.  
<sup>3</sup> Heb.  
it shall  
(or thou  
shalt)  
bring  
him.  
<sup>4</sup> Or,  
It shall  
dwell in  
his tent,  
that it be  
no more  
his  
or, be-  
cause it  
is none  
of his  
<sup>5</sup> Or,  
wither

<sup>1</sup> Fig. for, his own evil principles land him in calamity. The ‘net,’ ‘toils,’ &c., are figures for the means by which he is brought to disaster.

<sup>m</sup> The text is preferable (though the marg. is also possible): if once he ‘halts’ (Ps. xxxv. 15; Jer. xx. 10), or limps (fig. for, experiences some reverse of fortune), calamity (i. e. final, irretrievable ruin, xxi. 17) quickly overtakes him, and brings him completely down.

<sup>n</sup> I. e. the strongest child of death, fig. for the deadliest disease. Bildad intends to allude covertly to Job’s own malady.

<sup>o</sup> The ‘it’ of the Heb. (see marg.) is the invisible power which finally ‘marches’ (so read for ‘bring’) the wicked man to the king of terrors, Death.

<sup>p</sup> I. e. noxious weeds and animals. The margins may be disregarded.

<sup>q</sup> A mark that the curse of heaven has lighted upon him (Gen. xix. 24; Deut. xxix. 23).

<sup>r</sup> See the note on xiv. 2. The ‘roots’ and ‘branch’ of the wicked man (i. e. his entire family) perish with him.

<sup>s</sup> I. e. the darkness of the grave.

And chased out of the world.

He shall have neither son nor son's son among his people, 19  
Nor any remaining<sup>t</sup> where he sojourned.

<sup>1</sup> Or,  
They  
that  
dwell in  
the west  
are . . .  
as they  
that

dwell in  
the east  
are &c.  
<sup>2</sup> Heb.  
laid  
hold on  
horror.

<sup>1</sup> They that come after<sup>u</sup> shall be astonished at his day<sup>v</sup>, 20  
As they that went before<sup>2</sup> were affrighted.

Surely such are the dwellings of the unrighteous, 21  
And this is the place of him that knoweth not God.

*Job's fifth reply.*

Then Job answered and said,

*Job reproaches his friends with their cruel  
insinuations.*

How long will ye vex my soul, 2  
And break me in pieces with words?

These ten times have ye reproached me<sup>a</sup>:

Ye are not ashamed that ye deal hardly with me.

And be it indeed that I have erred,  
Mine error remaineth with myself.

<sup>3</sup> Or,  
Will ye  
indeed  
... re-  
proach?  
<sup>4</sup> Or,  
over-  
thrown  
me

*It is not his own sin, but God's injustice, which  
has brought his afflictions upon him.*

<sup>3</sup> If indeed ye will<sup>b</sup> magnify yourselves against me, 5  
And plead against me my reproach<sup>c</sup>:

Know now that God hath<sup>d</sup> subverted me *in my cause*,  
And hath compassed me with his net<sup>d</sup>.

<sup>t</sup> Better, *Nor any survivor* (the Heb. word denotes one who escapes from a defeat or other disaster).

<sup>u</sup> The Heb. may mean either *those that are after* and *those that are before*, or *those that are behind* (= in the west) and *those that are in front* (= in the east); the Hebrews in fixing the quarters of the heavens always looked eastwards (cf. the *Hinder Sea* for the Mediterranean Sea, and the *Front Sea* for the Dead Sea, Zech. xiv. 8). Here the latter sense (RVM.) is preferable.

<sup>v</sup> I. e. the day of his fall (Ps. xxxvii. 13).

<sup>a</sup> Rather, *put me to confusion*,—viz. by calling in question my innocence.

<sup>b</sup> Either rendering is possible.

<sup>c</sup> I. e. argue, or maintain (xiii. 15), against me my reproach (viz. that my calamities are due to my sin).

<sup>d</sup> 'God' is the emphatic word: *God* has handled me unjustly; it is His injustice, not, as you insist, my own sin, which has brought my calamities upon me. The marg. (= AV.) may be disregarded. Cf. Lam. iii. 36.

*In vain he seeks for redress : God continues  
relentlessly to beset him.*

- 7 Behold, I <sup>1</sup> cry out of wrong <sup>e</sup>, but I am not heard :  
I cry for help, but there is no judgement.  
8 He hath fenced up my way that I cannot pass,  
And hath set darkness in my paths <sup>f</sup>.  
9 He hath stripped me of my glory <sup>g</sup>,  
And taken the crown <sup>g</sup> from my head.  
10 He hath broken me down on every side, and I am gone :  
And mine hope hath he plucked up like a tree.  
11 He hath also kindled his wrath against me,  
And he counteth me unto him as *one of his adversaries*.  
12 His troops come on together, and cast up their way  
against me,  
And encamp round about my tent <sup>h</sup>.

*And has made him an object of horror and aversion  
to all that know him.*

- 13 He hath put my brethren far from me,  
And mine acquaintance are wholly estranged from me.  
14 My kinsfolk have failed,  
And my familiar friends have forgotten me.  
15 They that <sup>2</sup> dwell <sup>j</sup> in mine house, and my maids, count <sup>2</sup> Or,  
me for a stranger : <sup>3</sup> Or,  
I am an alien in their sight. <sup>3</sup> Or,  
16 I call unto my servant, and he giveth me no answer,  
*Though I intreat him with my mouth.* <sup>4</sup> Or, I am  
17 My breath is strange to my wife,  
And <sup>3</sup> my supplication <sup>k</sup> to the children <sup>4</sup> of my mother's <sup>some</sup> womb <sup>l</sup>. <sup>4</sup> Or, of  
my body

<sup>■</sup> The marg. is preferable. Cf. Jer. xx. 8.

<sup>†</sup> Figures for the difficulty and perplexity in which Job finds himself.

<sup>§</sup> I. e. his righteousness, which, till his sufferings stamped him in the eyes of the world as a sinner, had been his glory and crown (cf. xxix. 14).

<sup>h</sup> Cf. for the figures x. 17.

<sup>j</sup> The marg. is correct. The meaning probably is, Job's dependents, belonging themselves to another tribe, but settled, more or less temporarily, under his protection.

<sup>k</sup> The second marg. must be followed.

<sup>l</sup> The Heb. would naturally (marg.) denote Job's children ; but these had

- ✓ Even young children despise me ; 18  
 If I arise, they speak against me <sup>m</sup>.  
<sup>1</sup> Heb. All <sup>1</sup> my inward <sup>n</sup> friends abhor me : 19  
 the men of my council. And they whom I loved are turned against me.  
 My bone cleaveth to my skin and to my flesh <sup>o</sup>, 20  
 And I am escaped with the skin of my teeth <sup>p</sup>.

*Would that his protestation of innocence were inscribed  
 indelibly upon the rock, that it might be read by all  
 future generations !*

- Have pity upon me, have pity upon me, O ye my friends ; 21  
 For the hand of God hath touched me.  
 Why do ye persecute me as God, 22  
 And are not satisfied with my flesh <sup>q</sup>?  
 Oh that my words <sup>r</sup> were now written ! 23  
 Oh that they were inscribed in a book !  
 That with an iron pen and lead <sup>s</sup>  
 They were graven in the rock for ever ! 24

- <sup>2</sup> Or, *For* But this wish is an idle one : so he turns to God, in the  
<sup>3</sup> Or, *vin-* firm conviction that He will in the end appear, and  
*dicator* vindicate His servant's innocence.  
 Heb. *goel.* <sup>2</sup> But I <sup>t</sup> know that my <sup>3</sup> redeemer <sup>u</sup> liveth, 25

perished (i. 18, 19 : cf. viii. 4); hence the reference, it seems, must be either (text) to his brethren (though these have been already mentioned in v. 13), or (alternative explanation of marg.) to his grandchildren, or possibly to the children of his concubines.

<sup>m</sup> More exactly, *I would arise, and they speak against me*,—mocking viz. his ineffectual efforts to rise from the ground.

<sup>n</sup> An archaism for *intimate*. ‘Council’ (marg.) means here circle of intimate friends; see Gen. xl ix. 6 RV.

<sup>o</sup> So emaciated was he that his bones protruded (cf. Ps. cii. 5).

<sup>p</sup> A proverbial expression for, with next to nothing.

<sup>q</sup> An Oriental figure for ‘are ever slandering me.’ In Dan. iii. 8 ‘accused’ is lit. ‘ate fragments of’; and in the Koran (xl ix. 12) it is said, ‘Which of you would eat the flesh of his dead brother?’ (i. e. calumniate him).

<sup>r</sup> I. e. his protestations of innocence.

<sup>s</sup> Run into the letters, cut out in the rock, to render them indelible.

<sup>t</sup> The pron. is emphatic. The marg. *For* (= AV.) may be disregarded.

<sup>u</sup> The marg. is preferable. The ‘redeemer’ whom Job has in view is

/ And that he shall stand up<sup>v</sup> at the last<sup>w</sup> upon the <sup>1</sup>earth<sup>x</sup>: <sup>1</sup> Heb.  
26 <sup>2</sup> And after my skin hath been thus destroyed<sup>y</sup>, <sup>dust.</sup>  
Yet <sup>3</sup> from <sup>z</sup> my flesh shall I see God <sup>aa</sup>: <sup>2</sup> Or,  
27 Whom I <sup>bb</sup> shall see <sup>4</sup> for myself <sup>cc</sup>, <sup>And</sup>  
And mine eyes shall behold, and not <sup>5</sup> another <sup>dd</sup>. <sup>after my</sup>  
My reins are consumed <sup>ee</sup> within me. <sup>skin hath</sup>  
<sup>been de-</sup>  
<sup>stroyed.</sup>

*Let his friends, then, beware, if they seek to fasten  
false charges of guilt upon him.*

28 If ye say, 'How we will persecute him!'

<sup>3</sup> Or, without  
<sup>4</sup> Or, on my side      <sup>5</sup> Or, as a stranger

one who will establish his innocence, and free him from cruel and unjust imputations of sin, i. e. a 'vindicator.' The same Heb. word is often used of God, as one who frees from exile, bondage, or other affliction, as Isa. xli. 14; xlivi. 14; Jer. l. 34; Prov. xxiii. 11. It denotes also the 'avenger' of blood.

<sup>7</sup> Viz. as witness (Deut. xix. 15 'rise up'), or judge (Isa. ii. 19).

<sup>w</sup> Lit. as *an after-one*; i. e. either *as a last one* (to close the debate in my favour), or, more probably (Davidson: cf. xviii. 20, Eccl. iv. 16), *as one coming after*.—and so, even when I am dead, able to attest my innocence.

\* Better, as marg., upon the dust,—the dust, viz., in which Job expects shortly to lie (vii. 21; xviii. 16).

<sup>y</sup> More lit. *struck off* (in Isa. x. 34,—the only other place in which the word occurs,—used of *striking away* the thickets of a forest). The reference is to the ravages of his disease: in Elephantiasis (see on ii. 7) pieces of ulcerated flesh, and even of bone, often fall away (cf. xxx. 17 RVm.). The margins may be disregarded.

<sup>2</sup> The marg. is preferable. The verse as a whole means (Davidson), 'When I have died under the ravages of my disease, I shall then see God.'

<sup>aa</sup> To 'see God' is the privilege of the righteous, whom God regards with His favour (xxxiii. 26; Ps. xi. 7; xvii. 15 [RVm.]); hence when Job says that he will 'see God,' it is implied that he will see Him reconciled to him, and acknowledging his innocence.

<sup>bb</sup> The pron. is emphatic,—*I*, of whom this might be deemed incredible.

<sup>cc</sup> Either rend. is possible. 'For myself' may either, by Heb. idiom, strengthen the idea of seeing (just as 'understood' in xiii. 1 is lit. 'understood for itself'), or mean (as in Ps. cxviii. 7) 'on my side.'

<sup>dd</sup> The text is preferable: 'I, and not another (cf. Prov. xxvii. 2), shall behold Him.' 'Another' is lit. *a stranger*: hence the marg. means, 'Whom I shall behold, not as a stranger, but as a friend.'

<sup>ee</sup> Render, fail with longing (the same word as in xi. 20; but used here as in Ps. lxxxiv. 2 'My soul longeth, yea fainteth, for the courts of the LORD,' cxix. 81 'My soul fainteth for thy salvation,' 82, 123). The verse expresses Job's intense longing to see the vision of God realized. The 'reins' (i. e. the kidneys) were regarded by the Hebrews as the seat of deep feeling and emotion: cf. Ps. vii. 9; xvi. 7; Prov. xxiii. 16.

<sup>1</sup> Or,  
And that  
<sup>2</sup> Many  
ancient  
authori-  
ties read,  
him.

<sup>3</sup> Or,  
wrathful  
are

<sup>1</sup> Seeing that the root of the matter is found in <sup>2</sup> me <sup>ff</sup>,  
Be ye afraid of the sword : 29

For <sup>3</sup> wrath <sup>gg</sup> bringeth the punishments of the sword,  
That ye may know there is a judgement.

*Zophar's second speech.*

Then answered Zophar the Naamathite, and said, 20

*Job's exasperating words stir Zophar to reply.*

Therefore do my thoughts give answer to me, 2

<sup>4</sup> Even by reason of my haste that is in me <sup>a</sup>.

I have heard the reproof which putteth me to shame, 3

<sup>5</sup> And the spirit of my understanding answereth me <sup>b</sup>.

<sup>4</sup> Or,  
And by  
reason  
of this  
my haste  
is within  
me

<sup>5</sup> Or,  
But out ✓  
of my  
under-  
standing  
my spirit  
answer-  
eth me

*The prosperity of the wicked is brief and  
unsatisfying.*

Knowest thou not this of old time, 4

Since man was placed upon earth,

That the triumphing of the wicked is short, 5

And the joy of the godless but for a moment ?

Though his excellency <sup>c</sup> mount up to the heavens, 6

And his head reach unto the clouds ;

<sup>ff</sup> Read either, with the first marg. (in indirect narration), *And that the root of the matter is found in me*; or, better, with the second marg. (in direct narration, carrying on the speech of the friends in line 1), '*Seeing that the root of the matter is found in him*' : the words in either case expressing the continuation of what the friends say. The 'root of the matter' (i. e. of the matter under discussion) means, the real cause of Job's afflictions. If his friends continue to persecute him (v. 22), on the ground that this lies in himself (i. e. in his sin), Job threatens them (v. 29) with the 'sword' of Divine vengeance.

<sup>gg</sup> The marg. is preferable. But the rend. 'punishments' is very doubtful. Dillmann, altering one word, conjectures, *For the sword avengeth iniquities.*

<sup>a</sup> The marg. must be followed (though 'this' cannot be understood, but must be assumed to have dropped out accidentally in the Heb.). On account of the exasperating words (v. 3<sup>a</sup>) which Job has uttered (xix. 2, 3, 29), Zophar is conscious of a 'haste,' or impetuous impulse to answer him.

<sup>b</sup> The marg. must be followed. Zophar claims to speak *out of his understanding*, not to utter empty words, like Job (xi. 2).

<sup>c</sup> Rather, *his loftiness* (see on xiii. 11): however high he stands in position, reputation, &c.

- 7 Yet he shall<sup>d</sup> perish for ever like his own dung :  
 They which have seen him shall say, ‘ Where is he ? ’
- 8 He shall fly away as a dream, and shall not be found :  
 Yea, he shall be chased away as a vision of the night.
- 9 The eye which saw him shall see him no more ;  
 Neither shall his place any more behold him.
- 10<sup>1</sup> His children shall seek the favour of the poor<sup>e</sup>,  
 And his hands shall give back his wealth.
- 11 His bones are full of his youth,  
 But it shall lie down with him in the dust.
- His ill-gotten gains turn to wormwood within him;  
 and he reaps no enjoyment from them.*
- 12 Though wickedness be sweet in his mouth,  
 Though he hide it under his tongue ;
- 13 Though he spare it, and will not let it go,  
 But keep it still within his mouth ;
- 14 Yet his meat<sup>f</sup> in his bowels is turned.  
 It is the gall of asps within him<sup>g</sup>.
- 15 He hath swallowed down riches, and he shall vomit them  
 up again :  
 God shall cast them out of his belly.
- 16 He shall suck the poison of asps :  
 The viper’s tongue shall slay him.
- 17 He shall not look upon the rivers,  
 The flowing streams of honey and butter<sup>h</sup>.
- 18 That which he laboured for shall he restore, and shall not  
 swallow it down ;

<sup>1</sup> Or, as  
 otherwise  
 read, *The  
 poor shall  
 oppress  
 his  
 children*

<sup>d</sup> Present tenses (*doth perish . . . , say, . . . flieh away, &c.*) would be better (for the reason mentioned on xviii. 5), as far as v. 28.

<sup>e</sup> The rend. of the marg. (which is preferred by some modern scholars) depends upon the different vocalization of a Heb. word.

<sup>f</sup> I. e. his food, not what we should now call ‘ meat ’ (see on iii. 24).

<sup>g</sup> Sin is compared to a dainty, which is sweet in the mouth, but turns, when swallowed, into bitterness and (v. 16) poison.

<sup>h</sup> I. e. either curdled milk, still, under the name *leben*, esteemed in the East a refreshing beverage, as it was in the days of Sisera (Judges v. 25); or, possibly, clarified (liquid) butter, now called *samn*, which is much valued in Arabia (see art. MILK in the *Encycl. Biblica*).

- <sup>1</sup> Heb. *of his exchange.* According to the substance <sup>1</sup> that he hath gotten, he shall not rejoice <sup>j.</sup>
- <sup>2</sup> Or, *which he builded not*. For he hath oppressed and forsaken the poor; <sup>19</sup>  
He hath violently taken away an house, <sup>2</sup> and he shall not build it up <sup>k.</sup>
- <sup>3</sup> Or, *in his greed Heb. in his belly.* Because he knew no quietness <sup>3</sup> within him <sup>l,</sup> <sup>20</sup>  
He shall not save aught of that wherein he delighteth.
- <sup>4</sup> Or, *for the filling of his belly that God shall cast &c.* There was nothing left that he devoured not; <sup>21</sup>  
Therefore his prosperity shall not endure.
- <sup>5</sup> Or, *as his food* In the fulness of his sufficiency he shall be in straits: <sup>22</sup>  
The hand of every one that is in misery shall come upon him <sup>m.</sup>

- God's judgements overtake him, and he perishes utterly.*
- <sup>4</sup> Or, *Let it be for the filling of his belly that God shall cast &c.* <sup>23</sup> When he is about to fill his belly <sup>n,</sup>  
God shall cast the fierceness of his wrath upon him,  
And shall rain it upon him <sup>o</sup> while he is eating <sup>o.</sup>
- <sup>5</sup> Or, *as his food* He shall flee from the iron weapon, <sup>24</sup>  
And the bow of brass shall strike him through.  
He draweth it forth, and it cometh out of his body: <sup>25</sup>  
Yea, the glittering point cometh out of his gall;  
Terrors <sup>p</sup> are upon him.
- <sup>6</sup> Or, *It shall go ill with him that is left* All darkness <sup>q</sup> is laid up for his treasures: <sup>26</sup>  
A fire not blawn by man <sup>r</sup> shall devour him;  
<sup>6</sup> It shall consume <sup>s</sup> that which is left <sup>t</sup> in his tent.

<sup>j</sup> An oxymoron. The wealth gained by him from his bargains is a source to him—not of joy, but—of disappointment.

<sup>k</sup> The text is preferable. The meaning is, he will not live in it and enjoy it.

<sup>l</sup> The marg. is preferable. *Vv. 20, 21* mean that his insatiable greed and avarice will be rewarded in the end by utter destitution.

<sup>m</sup> Those whom he had reduced to penury (*v. 19*) will turn against him.

<sup>n</sup> Render (Davidson): *His belly shall be filled!*—as the sequel explains, not with the food he loved, but with the rain of Divine judgements (*Ps. xi. 6*).

<sup>o</sup> The marg. is preferable (*cf. Ps. xi. 6*), though it requires strictly a change of punctuation. The text means perhaps, ‘into his flesh.’

<sup>p</sup> I. e. the terrors of death. <sup>q</sup> Fig. for calamity (*cf. xv. 22, 23*).

<sup>r</sup> I. e. lightning, the ‘fire of God’ (*i. 20*).

<sup>s</sup> Properly, *feed* (or *graze*) *upon*, fig. for *sweep away* (*Jer. xxii. 22*). The marg. (= A.V.) is possible (though the Heb. verb must in this case be differently accented); but the thought is weaker than that expressed by the tense of the text.

<sup>t</sup> Better, *surviveth* (viz. the judgements previously described).

- 27 The heavens shall reveal his iniquity,  
And the earth shall rise up against him <sup>u</sup>.  
28 The increase of his house shall depart,  
*His goods* shall flow away in the day of his wrath.  
29 This is the portion of a wicked man from God,  
And the heritage appointed unto him by God.

*Job's sixth reply.*

- 21 Then Job answered and said,

*Job bids his friends be silent, while he unfolds to them  
the mystery which perplexes and crushes him.*

- 2 Hear diligently my speech ;  
And let this be your consolations.  
3 Suffer me, and I also will speak ;  
And after that I have spoken, <sup>1</sup> mock on <sup>a</sup>.  
4 As for me, is my complaint <sup>2</sup> to <sup>b</sup> man ?  
And why should I not be impatient ?  
5 <sup>c</sup> Mark me, and be astonished,  
And lay your hand upon your mouth <sup>c</sup>.  
6 Even when I remember <sup>d</sup> I am troubled <sup>e</sup>,  
<sup>f</sup> And horror taketh hold on my flesh.

<sup>1</sup> Or,  
thou  
shalt  
mock  
<sup>2</sup> Or, of  
<sup>3</sup> Heb.  
Look un-  
to me.

*The wicked prosper, and die in peace : they are not, as  
the friends represent, overwhelmed with misfortune.*

- 7 Wherefore do the wicked live,  
Become old, yea, wax mighty in power ?

<sup>c</sup> I. e. heaven and earth combine to testify to his guilt (*viz.* by the judgments which they conspire to send against him).

<sup>a</sup> I. e. after you have heard what *I* have to say about the prosperity of the wicked, mock on, if you are then so minded ! In the Heb. ‘mock’ is in the sing. ; but the verbs in *vv. 2, 3<sup>a</sup>* are plural, and probably this should be plural also (as it is in the Sept.).

<sup>b</sup> The marg. must be followed. His complaint, he protests, does not relate to man, and so does not concern his friends : it relates to God, and the moral anomalies which He permits in the world.

<sup>c</sup> A gesture of awe-struck silence (xl. 4; Mic. vii. 16).

<sup>d</sup> More clearly, *think thereon*, viz. on the prosperity of the wicked (*v. 7 ff.*).

<sup>e</sup> Rather, *dismayed* (iv. 5) ; ‘troubled’ is not strong enough.

<sup>1</sup> Or, <i>in peace, without fear</i>	Their <sup>f</sup> seed is established with them in their sight,	8
<sup>2</sup> Heb. <i>lift up</i> the voice.	And their offspring before their eyes.	
<sup>3</sup> Or, <i>the grave</i>	Their houses are <sup>1</sup> safe from fear <sup>g</sup> ,	9
<sup>4</sup> Or, <i>Ye say, 'Lo &amp;c.'</i>	Neither is the rod <sup>h</sup> of God upon them.	
<sup>5</sup> Or, <i>How oft is the lamp of the wicked put out, and how oft cometh their calamity upon them! God distributeth sorrows</i>	Their bull gendereth, and faileth not;	10
	Their cow calveth, and casteth not her calf.	
	They send forth their little ones like a flock,	11
	And their children dance.	
	They <sup>2</sup> sing to the timbrel and harp,	12
	And rejoice at the sound of the pipe.	
	They spend their days in prosperity,	13
	And in a moment they go down to <sup>3</sup> Sheol.	
	Yet they said unto God, 'Depart from us;	14
	'For we desire not the knowledge of thy ways.	
	'What is the Almighty, that we should serve him?	15
	'And what profit should we have, if we pray unto him?'	
	<sup>4</sup> Lo, their prosperity is not in their hand <sup>k</sup> :	16
	The counsel of the wicked is far from me <sup>l</sup> .	
	<sup>5</sup> How <sup>m</sup> oft is it that the lamp of the wicked is put out?	17
	That their calamity cometh upon them?	
	That <i>God</i> distributeth sorrows in his anger?	
	That they are as stubble before the wind,	18
	And as chaff that the storm carrieth away?	
<i>in his anger. They are as stubble . . . away.</i>		

<sup>f</sup> In this and the following verses Job directly contradicts what Bildad had maintained in xviii. 5–21.

<sup>g</sup> The marg. gives the more exact rendering of the Heb.

<sup>h</sup> Fig. for chastisement (ix. 34): it does not fall upon them, as it had fallen upon Job (i. 13–19; ii. 7).

<sup>j</sup> I. e. they have, unlike Job, a quick and easy death.

<sup>l</sup> The text (making the words Job's own) means, Their prosperity is not in their own hands to retain (but is secured to them by God): the marg. (making the words an objection in the mouth of Job's friends) means, Their prosperity is not in their own hands to retain (but may be lost by them at any moment).

<sup>i</sup> Job disowns all sympathy with the principles of the wicked (of which, after the attractive picture which he had drawn of their prosperity, he might perhaps be suspected).

<sup>m</sup> The marg. (nearly = AV.) may be disregarded (it yields a sense directly opposite to what the context shews that Job intends to express). Job is controverting what Bildad had said in xviii. 5.

*Nor is it any punishment to them, if their sins are visited only upon their children.*

- 19<sup>1</sup> *Ye say*<sup>n</sup>, ‘God layeth up his iniquity for his children.’<sup>1</sup> Or,  
Let him recompense it unto himself, that he may know it.  
 God  
layeth  
up his  
iniquity  
for his  
children:  
 he re-  
wardeth  
him, and  
he shall  
know it.  
 His eyes  
shall see  
his  
destruc-  
tion, and  
he shall  
drink  
etc.  
 20 Let his own eyes see his destruction,  
And let him drink of the wrath of the Almighty.  
 21 For what pleasure<sup>o</sup> hath he in his house after him,  
When the number of his months is cut off in the midst?  
*Do you presume to dictate to God His methods of govern-  
ment, as you do when you maintain that men's lots  
in life are always according to their deserts?*
- 22 Shall any teach God knowledge?  
Seeing he judgeth those that are high.<sup>p</sup>  
 23 One dieth in his full strength,  
Being wholly at ease and quiet:  
 24 His<sup>2</sup> breasts<sup>q</sup> are full of milk,  
And the marrow of his bones is moistened.<sup>r</sup>  
 25 And another dieth in bitterness of soul,  
And never tasteth of good.  
 26 They lie down alike in the dust,  
And the worm covereth them.

<sup>n</sup> The marg. may be disregarded (for the same reason as the last margin). The friends say, The wicked man's sins are visited upon his children: Job replies (*vv. 19<sup>b</sup>, 20*), justice requires that they should be visited upon himself: he is unaffected by what may happen to his children after his death (*v. 21*). The friends, however, though they have said (*v. 4; xx. 10*) that the wicked man's children suffer *with* him, have nowhere maintained that they suffer *for* him: so perhaps, with a slight change, we should read, *Let him not lay up*, &c., the line being then parallel to line 2.

<sup>o</sup> We should rather say, *interest*.

<sup>p</sup> I. e. those that are on high, the denizens of heaven (cf. iv. 18; xv. 15; xxv. 2).

<sup>q</sup> The marg. must be followed. The clause is intended to suggest indirectly that his flocks and herds are all thriving.

<sup>r</sup> Fig. for, he is well nourished and prosperous (cf. Prov. iii. 8 RVm.).

<sup>1</sup> Or, spared in &c.	You say that ruin is the lot of the wicked; but in fact he ends his life in honour, and finds innumerable imitators.	
<sup>2</sup> Or, led away in &c.	Behold, I know your thoughts,	27
<sup>3</sup> Or, More- over he is borne to the grave, and keepeth watch over his tomb. The clods of the valley are sweet unto him; and all men draw &c.	And the devices which ye wrongfully imagine <sup>4</sup> against me. For ye say <sup>5</sup> , ‘Where is the house of the prince? ‘And where is the tent wherein the wicked dwelt?’ Have ye not asked them that go by the way? And do ye not know their tokens <sup>6</sup> ? That the evil man is <sup>1</sup> reserved to <sup>v</sup> the day of calamity? That they are <sup>2</sup> led forth to <sup>v</sup> the day of wrath? Who shall declare his way to his face <sup>w</sup> ? And who shall repay him what he hath done? <sup>3</sup> Yet <sup>x</sup> shall he be borne to the grave, And <sup>4</sup> shall keep watch over the tomb. The clods of the valley shall be sweet unto him, And all men shall draw after him, As there were innumerable before him. How then comfort ye me <sup>5</sup> in vain <sup>z</sup> ,	28 29 30 31 32 33 34
<sup>4</sup> Or, they shall keep	Seeing in your answers there remaineth <i>only</i> <sup>6</sup> false- hood <sup>aa</sup> ?	
<sup>5</sup> Or, with vanity	<sup>6</sup> Or, faithlessness	

<sup>8</sup> Better, *wherewith ye deal violently*. The reference is to the attempts made by Job's friends to stamp him as a sinner.

<sup>t</sup> See viii. 15, 22; xv. 34; xviii. 15, 21.

<sup>u</sup> I. e. signal examples, adduced from their experience by travellers (*v. 29<sup>a</sup>*), of the impunity (*vv. 30, 31*) with which the wicked pursue their career.

<sup>v</sup> Margins 1 and 2 must both be adopted; they are demanded imperatively by the context.

<sup>w</sup> I. e. Who dares to rebuke the evil man openly for his doings?

<sup>x</sup> The margin is preferable. *Vv. 32, 33* describe how, in opposition to what the friends have repeatedly said, the wicked man is buried in honour, and his example is widely followed.

<sup>y</sup> So far from his memory perishing (xviii. 17), it is kept alive by a sepulchral monument, from which the deceased person,—perhaps with allusion to his effigy over it,—is here poetically represented as constantly watching. Margin 4 (referring the clause to men guarding the tomb from desecration) is less probable.

<sup>z</sup> The marg. may be disregarded. Cf. xvi. 2.

<sup>aa</sup> The marg. is correct. The arguments of his friends, Job says, when confronted by the facts, resolve themselves into *faithlessness* (i. e. faithless-

## THIRD CYCLE OF SPEECHES. (CHAPS. 22-28.)

*Eliphaz' third speech.*

**22** Then answered Eliphaz the Temanite, and said,

*Since God can gain nothing personally by afflicting Job (for human conduct does not affect Him), and cannot, of course, be punishing him for his piety, it follows that the ground of his affliction can lie only in his sin.*

**2** Can a man be profitable unto God?

Surely <sup>a</sup> he that is wise is profitable unto himself.

**3** Is it any pleasure <sup>b</sup> to the Almighty, that thou art righteous?

Or is it gain *to him*, that thou makest thy ways perfect?

**4** Is it <sup>c</sup>for thy fear of him <sup>d</sup> that he reproveth thee,

That he entereth with thee into judgement?

**5** Is not thy wickedness great?

Neither is there any end to thine iniquities.

<sup>1</sup> Or,  
for fear  
of thee

*Eliphaz proceeds, on the strength of this argument, to impute to Job various sins; and firstly, hard-heartedness and inhumanity.*

**6** For thou hast taken pledges of thy brother for nought,  
And stripped the naked of their clothing.

<sup>2</sup> Heb.  
*the man  
of arm.*

**7** Thou hast not given water to the weary to drink,  
And thou hast withholden bread from the hungry.

<sup>3</sup> Or,  
*land*

**8** But as for <sup>e</sup>the mighty man, he had the <sup>f</sup>earth <sup>g</sup>;

<sup>4</sup> Heb.

And <sup>h</sup>the honourable man, he dwelt in it.

*he whose  
person is  
accepted.*

**9** Thou hast sent widows away empty,  
And the arms of the fatherless have been broken.

ness to the cause of truth,—inasmuch viz. as they are dishonest attempts to prove him to be a sinner).

<sup>a</sup> More clearly, *Nay, rather* (lit. [No,] *for*: cf. v. 2 Heb.).

<sup>b</sup> Or, *interest* (as xxi. 21).

<sup>c</sup> I. e. for thy religion (cf. iv. 6; xv. 4). The marg. is not probable.

<sup>d</sup> The marg. is preferable. The verse would be clearer if rendered, *his is the land!* (viz. according to thy principles), with *should dwell* (viz. as thou holdest) for *dwelt* in line 2. Eliphaz alludes covertly to Job himself, insinuating that he was one of the class of powerful men who claimed all the land for themselves, and ejected their poorer neighbours from it (Isa. v. 8).

<sup>e</sup> I. e. he who is received with favour and respect (cf. on xiii. 8) on account of his wealth, rank, &c. See the same expression in 2 Kings v. 1; Isa. iii. 5; ix. 15.

Therefore snares are round about thee,  
And sudden fear troubleth thee<sup>f</sup>,

10

<sup>1</sup> Or, *Or*  
*dost thou*  
*not see*  
*the dark-*  
*ness, and*  
*the flood*  
*of waters*  
*that*  
*covereth*  
*thee?*

<sup>1</sup> Or darkness<sup>g</sup>, that thou canst not see,  
And abundance of waters cover thee.

11

*Secondly, impiety: Job must have argued that God  
took no note of the things of earth.*

<sup>1</sup> Heb.  
*head.*

Is not God in the height of heaven?  
And behold the <sup>2</sup>height of the stars, how high they are<sup>h</sup>!  
And thou sayest, ‘What doth God know?  
‘Can he judge through the thick darkness?  
‘Thick clouds are a covering to him, that he seeth not;  
<sup>3</sup> Or, *on*  
*the vault*  
‘And he walketh <sup>3</sup>in the circuit<sup>j</sup> of heaven.’

12

13

14

*Can he, however, like the sinners of old, believe really  
that God leaves wickedness unpunished?*

<sup>4</sup> Or,  
*Dost*  
*thou*  
*mark*

Wilt thou keep <sup>k</sup> the old way  
Which wicked men have trodden?  
Who were snatched away before their time,  
Whose foundation was poured out as a stream<sup>l</sup>:  
<sup>5</sup> Or, *to*  
<sup>6</sup> Heb.  
*them.*

Who said unto God, ‘Depart from us’;  
And, ‘What can the Almighty do <sup>5</sup>for <sup>m</sup> <sup>6</sup>us?’  
Yet he filled their houses with good things:

15

16

17

18

<sup>f</sup> Rather, *dismayeth thee* (iv. 5; xxi. 6).

<sup>g</sup> Read probably, after the Sept., *Thy light is darkened*. (The marg., which is the best rend. of the text as it stands, is understood to mean, ‘Dost thou not discern the true meaning and object of the calamities which overwhelm thee?’ but this interpretation puts more into ‘see’ than is probable.)

<sup>h</sup> And therefore, Eliphaz means it to be understood, He can watch all that happens upon the earth (Ps. xxxiii. 13 f.); but (*v.* 13 f.) he represents Job as arguing from the same fact that the clouds, and the great distance, hide this from Him.

<sup>i</sup> The marg. states rightly the meaning of the Heb.

<sup>k</sup> The marg. (= AV.) may be disregarded. Will Job, Eliphaz asks, as such reasonings (*vv.* 13, 14) might seem to imply, walk in the paths of those sinners of old, who were overwhelmed by the Flood?

<sup>l</sup> So that it gave way beneath them.

<sup>m</sup> The marg. *do to us* (viz. either to benefit or harm us) is preferable.

But the counsel of the wicked is far from me<sup>n</sup>.

19 The righteous see it, and are glad;

And the innocent laugh them to scorn:

20 Saying, ‘Surely they that did rise up against us are cut off,  
‘And <sup>1</sup>the remnant of them <sup>o</sup> the fire hath consumed.’

*Let Job but reconcile himself with God, and he will again  
enjoy both spiritual and material felicity (cf. v. 17-  
27 ; xi. 13-19).*

21 Acquaint now thyself with him <sup>p</sup>, and be at peace:

<sup>2</sup> Thereby good shall come unto thee <sup>q</sup>.

22 Receive, I pray thee, <sup>r</sup>the law <sup>r</sup> from his mouth,  
And lay up his words in thine heart.

23 If thou return to the Almighty, thou shalt be built up <sup>s</sup>;

<sup>t</sup> If thou put away unrighteousness far from thy tents <sup>t</sup>.

24 And lay thou <sup>u</sup> thy treasure <sup>u</sup> in the dust <sup>u</sup>,

And the gold of Ophir among the stones of the brooks <sup>v</sup>;

25 And the Almighty shall be thy <sup>w</sup> treasure,

And <sup>x</sup> precious <sup>w</sup> silver unto thee.

26 For then shalt thou delight thyself in the Almighty,

And shalt lift up thy face <sup>x</sup> unto God.

27 Thou shalt make thy prayer unto him, and he shall hear <sup>y</sup>  
thee;

<sup>z</sup> Or, precious silver shall be thine

<sup>n</sup> Eliphaz, in the same words which Job had used (xxi. 16), also takes occasion to disown all sympathy with the principles of the wicked; and goes on (vv. 19, 20) to point out that, unlike Job, those who are really righteous joyfully acknowledge God's overthrow of the wicked.

<sup>o</sup> The second marg. (i. e. their affluence, wealth) is preferable (Isa. xv. 7).

<sup>p</sup> I. e., in the now obsolete sense of the word ‘acquaint,’ *Accustom thyself to him*, acquiesce in His dealings with thee.

<sup>q</sup> The Heb. is highly anomalous. By omitting a letter, we can render as is done in the text; by altering a vowel-point, we obtain the rend. of the marg. (‘increase,’ i. e. gain, as Prov. viii. 19 RVm., x. 16).

<sup>r</sup> The marg. is to be preferred, *oral direction or instruction* what to do being what is meant (cf. RVm. on Isa. i. 10, ii. 3).

<sup>s</sup> Fig. for, have thy prosperity restored.

<sup>t</sup> The marg. (nearly = AV.) may be disregarded.

<sup>u</sup> Lit. *on the dust*. The paraphrase ‘earth’ (marg.) is unnecessary.

<sup>v</sup> Rather, *among the rocks of the wādys* (vi. 15), i. e. fling it away as worthless.

<sup>w</sup> The meaning of the word rendered ‘precious’ is extremely uncertain.

<sup>x</sup> I. e. in confidence, and no longer abashed by God’s afflictions.

And thou shalt pay thy vows<sup>y</sup>.

Thou shalt also decree a thing, and it shall be established 28  
unto thee;

And light shall shine upon thy ways.

<sup>1</sup> Or, are made low  
<sup>2</sup> Heb. him that is lowly  
<sup>3</sup> Many ancient versions read, him

And <sup>2</sup>the humble person he<sup>aa</sup> shall save.

He shall deliver<sup>3</sup> even him that is not innocent: 30

Yea, he shall be delivered through the cleanness of thine hands.<sup>bb</sup>

*Job's seventh reply.*

*innocent.* Job declares that he can discern no marks of a righteous providence either (ch. xxiii) in God's dealings with himself, or (ch. xxiv) in His dealings with mankind generally.

Then Job answered and said,

<sup>4</sup> Or, bitter Or, accounted rebellion Did Job but know where he could find God, and gain a hearing from Him, he is confident that he could establish his innocence before Him.

Even to-day is my complaint<sup>4</sup> rebellious<sup>a</sup>:

<sup>y</sup> Implying that his prayer has been answered (so that the thank-offering, vowed in case the prayer were granted, could be paid). Cf. Ps. lxvi. 13, 14.

<sup>z</sup> The meaning of this line is very uncertain, and there is probably corruption of the text. In *they are made low* (marg.), the pron. 'they' refers to 'thy ways' in v. 28.

<sup>aa</sup> I. e. God. By 'the humble person' Eliphaz means Job himself, after he has shewn the penitence and submission which he has recommended to him (v. 23).

<sup>bb</sup> I. e. God will then deliver even the guilty for the sake of Job's righteousness. But the text is very suspicious, the word for 'not' being a peculiar one, not used elsewhere in the OT. The Sept. and Vulg. (cf. RVm.) do not express it. It might easily be a corruption of the Heb. word for 'God,'—and if this were restored, and *thou* for *he* read, with the Sept., in line 2, we should obtain the not unsuitable verse :

*God will deliver the innocent* (i. e. Job himself);

*Yea, thou shalt be delivered through the cleanness of thine hands.*

<sup>a</sup> The second marg. interprets the existing text correctly : my complaint is still accounted of you rebellious,—viz. against God, in that I do not own Him to be justly punishing me for my sins. But the first marg. *bitter* (Syr., Targ., Vulg., A.V.), though it implies the omission of a letter, agrees better with line 2, and is preferable (cf. vii. 11).

- <sup>1</sup> My stroke is heavier than my groaning<sup>b</sup>.  
 3 Oh that I knew where I might find him,  
   That I might come even to his seat !  
 4 I would order<sup>c</sup> my cause before him,  
   And fill my mouth with arguments.  
 5 I would know<sup>d</sup> the words which he would answer me,  
   And understand what he would say unto me.  
 6 Would he contend with me in the greatness of his power ?  
   Nay ; <sup>e</sup> but he<sup>e</sup> would give heed unto me.  
 7 There the upright might reason with him<sup>f</sup> ;  
   So should I be delivered for ever from my judge.
- <sup>1</sup> Or,  
*My hand  
 is heavy  
 upon (or  
 because  
 of)*  
 The Sept.  
 and Syr.  
 read, *His  
 hand*.
- <sup>2</sup> Or, *he  
 would  
 only give  
 heed*

*But God, though He knows His servant's innocence,  
 has withdrawn Himself from him.*

- ✓ 8 Behold, I go forward, but he is not *there* ;  
   And backward, but I cannot perceive him :  
 9 On the left hand, when he doth work<sup>g</sup>, but I cannot  
   behold him :  
   He<sup>h</sup> hideth himself on the right hand, that<sup>h</sup> I cannot  
   see him.  
 ✓ 10 <sup>i</sup> But<sup>j</sup> he knoweth<sup>k</sup> the way that I take ;
- <sup>3</sup> Or,  
*turneth  
 himself  
 to . . .  
 him, but*  
<sup>4</sup> Or,  
*For*  
<sup>5</sup> Heb.  
*the way  
 that is  
 with me.*

<sup>b</sup> ‘Stroke’ is lit. *hand*; and as ‘My hand’ cannot be reasonably interpreted as meaning ‘My stroke,’ it is best to read, with an extremely small change in the Heb., as in the second part of the marg., *His hand is heavy* (Ps. xxxii. 4) *upon my groaning*,—in spite of my groanings (iii. 24) God’s hand (xiii. 21) still presses heavily upon me.

<sup>c</sup> An archaism for *set in order, set out* (cf. on xiii. 18).

<sup>d</sup> I. e. ascertain,—Job would fain learn from the Almighty the answers which He would make to his arguments.

<sup>e</sup> The pron. is emphatic. Could Job but *find* God, He would not, he feels sure, in spite of what he had said in ix. 3, 32, 33, browbeat him with His power : *He*, being what He is, *would give heed unto him*, listen attentively to what he says. The rend. of the margin is questionable.

<sup>f</sup> Better, *There an upright man would be disputing with him*, i. e. Before such a tribunal it would soon appear that it was an upright man (i. 1) who was disputing with Him, and Job would never again be arraigned before Him.

<sup>g</sup> Read probably, with the Syr., slightly changing one word, *I seek him on the left hand*.

<sup>h</sup> The marg. is preferable (though the first person, as read by the Syr., *I turn myself, &c.*, is better).

<sup>j</sup> The marg. is correct. The verse states the reason why God will not let

<sup>1</sup> Or, <i>more than my own law.</i>	When he hath tried me <sup>k</sup> , I shall come forth as gold.	11
<i>The Sept. and Vulgate have, in my bosom.</i>	My foot hath held fast to his steps ; His way have I kept, and turned not aside.	
<sup>2</sup> Or, <i>portion</i> <i>See Prov. xxx. 8.</i>	I have not gone back from the commandment of his lips ; <sup>12</sup> I have treasured up the words of his mouth <sup>1</sup> more than my <sup>2</sup> necessary food <sup>1</sup> .	
<sup>3</sup> Or, <i>he is one</i>	<i>Nor will He rescind the strange, inscrutable decree which He has passed against him.</i>	
<sup>4</sup> Or, <i>For I am not dismay- ed be- cause of the dark- ness, nor because thick darkness covereth my face</i>	But <sup>3</sup> he is in one <i>mind</i> <sup>m</sup> , and who can turn him ? And what his soul desireth, even that he doeth. For he performeth <sup>n</sup> that which is appointed for me : And many such things are with him <sup>o</sup> . Therefore am I troubled <sup>p</sup> at his presence ; When I consider <sup>q</sup> , I am afraid of him. For God <sup>r</sup> hath made my heart faint, And the Almighty hath troubled <sup>p</sup> me : <sup>4</sup> Because <sup>s</sup> I was not cut off before the darkness, Neither did he cover the thick darkness from my face.	13 14 15 16 17

Himself be found by Job : He knows that he is innocent (*vv. 10-12*), but yet will not be diverted (*vv. 13-14*) from His hostility towards him.

<sup>k</sup> More clearly, *If he trieth me.*

<sup>l</sup> The reading *in my bosom* (see the marg.) must be adopted : Job says that he has already done what Eliphaz in xxii. 22 recommended to him. The difference in the Heb. is very slight. The paraphrase of the text, and the marg. *more than my own law*, are both improbable.

<sup>m</sup> The marg. is preferable grammatically, though the sense does not differ appreciably from that expressed by the text : *He is one*, i. e. one and the same, who will not change His purpose.

<sup>n</sup> Better, *will complete*, — ‘that which is appointed for me’ being Job’s death from his malady (cf. vii. 6, ix. 25, &c.).

<sup>o</sup> I. e. many similar moral anomalies are purposed by Him (‘with him’ having the sense explained on *x. 13* of *in his mind or purpose*).

<sup>p</sup> Better, *dismayed* (xxi. 6; xxii. 10).

<sup>q</sup> I. e. contemplate His mysterious dealings with me. Cf. for the thought *xxi. 6*.

<sup>r</sup> ‘God’ and ‘the Almighty’ are the emphatic words in the verse.

<sup>s</sup> Render (substantially as on the marg.):

*For I am not undone because of the darkness,*

*Or because of my own face, which thick darkness hath covered.*

Job is overwhelmed, not by his calamity itself (‘darkness,’ as in *xv. 22*; *xvii. 12*), but by the unjust providence to which it seems to him to be due,

*And why, in the world at large, is there no day  
of reckoning for the ungodly?*

24 <sup>1</sup> Why <sup>a</sup> are times not laid up <sup>b</sup> by the Almighty?  
And why do not they which know him see his days <sup>c</sup>?

*The helpless poor are deprived violently  
of their possessions;*

- 2 There are that remove the landmarks <sup>d</sup>;  
They violently take away flocks, and feed them.
- 3 They drive away the ass of the fatherless,  
They take the widow's ox for a pledge.
- 4 They turn the needy out of the way:  
The <sup>e</sup> poor of the earth hide themselves together <sup>f</sup>.

*other unfortunates are expelled from their homes, and  
compelled to find a miserable sustenance in the desert;*

- 5 Behold, as wild asses in the desert  
They go forth to their work <sup>f</sup>, seeking diligently for <sup>g</sup> meat; <sup>h</sup> Heb.  
The wilderness yieldeth them food for their children. <sup>i</sup> prey.
- 6 They cut <sup>j</sup> their provender <sup>k</sup> in the field;  
And they glean the vintage <sup>l</sup> of the wicked. <sup>m</sup> Or, his
- 7 They lie all night naked without clothing,  
And have no covering in the cold.
- 8 They are wet with the showers of the mountains,  
And embrace the rock for want of a shelter.

<sup>a</sup> The marg. (= A.V.) may be disregarded.

<sup>b</sup> I.e. Why are times of retribution not reserved for the wicked?

<sup>c</sup> I.e. the days on which God manifests Himself in judgement.

<sup>d</sup> For the purpose viz. of appropriating the lands of another (cf. Deut. xix. 14).

<sup>e</sup> To escape such high-handed violence. Marg. <sup>2</sup> may be disregarded.

<sup>f</sup> I.e. their search of food.

<sup>g</sup> Properly *fodder* (vi. 6) for cattle, used here to denote the coarse food of these unfortunates. With the marginal *his* the reference is to the fodder of the wicked (i.e. for their cattle), mentioned in line 2.

<sup>h</sup> Properly, *gather the late-ripe fruit from the vineyard*, i.e. the poorest and scantiest fruit of the year.

<sup>j</sup> I.e., probably, the hard-hearted proprietor of the soil, who has evicted them from their former homes.

<sup>1</sup> Or,  
*Why is  
it, seeing  
times  
are not  
hidden  
from the  
Al-  
mighty,  
that they  
which  
know  
him see  
not his  
days?*

<sup>2</sup> Or,  
*meek*

*others are in slavery, and obliged to toil hard  
for cruel masters;*

There are that pluck the fatherless from the breast, 9  
<sup>1</sup> Or, take in pledge that which is on the poor. 10  
<sup>2</sup> Heb. city of men. 11  
 And <sup>1</sup> take a pledge of the poor <sup>k</sup>:  
*So that they go about naked without clothing,* 10  
*And being an-hungred they carry the sheaves;* 11  
*They make oil within the walls of these men;* 11  
*They tread their winepresses, and suffer thirst*<sup>1</sup>. 12  
*From out of the* <sup>2</sup> *populous city men groan,* 12  
*And the soul of the wounded crieth out:*  
*Yet God imputeth it not for folly*<sup>m</sup>.

*the murderer, and other malefactors, pursue unchecked  
their unholy callings.*

These are of them that rebel against the light <sup>n</sup>; 13  
 They know not the ways thereof,  
 Nor abide in the paths thereof.  
 The murderer riseth with the light, he killeth the poor <sup>14</sup> and needy;  
 And in the night he is as a thief <sup>o</sup>.  
 The eye also of the adulterer waiteth for the twilight, 15  
 Saying, ‘No eye shall see me’:

<sup>l</sup> Properly, it seems, if the text is right, *take pledges* (getting power) over the poor. The Heb. is peculiar; and the rend. of the marg. is an alternative, though not more satisfactory, attempt to explain it. By changing one vowel-point, we should obtain, *And take in pledge the infant* (Isa. lxxv. 20) *of the poor*, which is preferred by some Commentators.

<sup>1</sup> They toil for their masters in harvest and vintage-time, all the time suffering hunger and thirst themselves.

<sup>m</sup> Lit. *unsavouriness*, i. e. (as i. 22) something lacking a right moral savour. God does not treat it as anything morally anomalous.

<sup>n</sup> Because, viz. ‘their deeds are evil.’

<sup>o</sup> This verse is greatly improved by reading, with two very slight textual changes:

*Before the light the murderer riseth,  
That he may kill the poor and needy;  
And in the night the thief roameth about.*

We expect from v. 13 an enumeration of persons who rise to perpetrate their outrages, not *with* the light, but *before* it.

- And he <sup>1</sup> disguiseth his face <sup>p.</sup>  
 16 In the dark they dig through <sup>q</sup> houses :  
<sup>2</sup> They shut themselves up in the day-time <sup>r</sup> ;  
 They know not the light.  
 17 For the morning is to all of them as the shadow of death ;  
 For they know the terrors of the shadow of death <sup>s</sup>.
- You declare indeed that such sinners are speedily  
cut off;*
- 18 <sup>3</sup> He <sup>t</sup> is swift upon the face of the waters ;  
 Their portion is cursed in the earth :  
 He turneth not by the way of the vineyards.  
 19 Drought and heat <sup>4</sup> consume the snow waters :  
<sup>So doth</sup> <sup>5</sup> Sheol those which have sinned.  
 20 The womb shall forget <sup>u</sup> him ; the worm shall feed <sup>v</sup>  
 sweetly on him ;  
 He shall be no more remembered :  
 And unrighteousness shall be broken <sup>w</sup> as a tree <sup>x</sup>.  
 21 He devoureth the barren that beareth not ;  
 And doeth not good to the widow.
- <sup>1</sup> Or,  
 putteth a  
 covering  
 on his  
 face  
<sup>2</sup> Or,  
 Which  
 they had  
 marked  
 for them-  
 selves  
<sup>3</sup> Or, Ye  
 say, 'He  
 is &c.'  
<sup>4</sup> Heb.  
 violently  
 take  
 away.  
<sup>5</sup> Or, the  
 grave  
<sup>6</sup> Or, as  
 a tree ;  
 even he  
 that de-  
 vourereth  
 &c.

<sup>p</sup> The text and marg. give two alternative paraphrases of the same Heb., which is lit. *maketh a face-covering*.

<sup>q</sup> See Matt. vi. 19 R V M., and Exod. xxii. 2 (where 'break through' is properly 'dig through,' as here).

<sup>r</sup> The marg. (= A V.) is possible (the verb rendered 'shut' in the text and 'marked' in the marg. is lit. *seal*), but, on the whole, less probable than the rend. of the text.

<sup>s</sup> I. e. the morning is dreaded by such malefactors as much as the thickest darkness (see on iii. 5),—we should say, *midnight*,—is by ordinary men ; for they are familiar with the terrors of midnight (and consequently do not dread them).

<sup>t</sup> The marg. must be followed : vv. 18–21 express, in opposition to what Job has been saying, the view taken by his friends. The sinner, they say in v. 18, is rapidly borne away upon the stream ; the passers-by, as they see his desolated homestead, utter a curse over it (v. 3) ; he no more revisits his well-planted vineyards. As a class of persons is referred to, the sing. 'he,' denoting an individual representative of the class, and the plur. 'their,' are used indiscriminately : so vv. 22–24, xxviii. 4, Isa. lvii. 2 al.

<sup>u</sup> Present tenses (*forgetteth*, &c.) would be better (cf. on xviii. 5).

<sup>v</sup> The marg. gives the correct rendering.

*but in point of fact they enjoy long life, and pass away by a natural and painless death.*

- <sup>1</sup> Or, Yet <sup>1</sup> He<sup>w</sup> draweth away the mighty also by his power :      22  
 God by      He riseth up, and no man is sure of life.  
 his      God giveth them to be in security, and they rest thereon ; 23  
 power      <sup>2</sup> And <sup>x</sup> his eyes are upon their ways.  
 maketh      They are exalted ; yet a little while, and they are gone ; 24  
 the      <sup>3</sup> Yea, they are brought low<sup>y</sup>, they are <sup>4</sup>taken out of the  
 mighty      way <sup>x</sup> as all other,  
 to con-      And are cut off as the tops of the ears of corn<sup>aa</sup>.  
 tinue :      And if it be not so now, who will prove me a liar,  
 they rise      And make my speech nothing worth ?  
 up, when  
 they be-  
 lieved  
 not that  
 they  
 should  
 live

- <sup>2</sup> Or, But      Then answered Bildad the Shuhite, and said,      25  
<sup>3</sup> Or,  
 And      God is the omnipotent ruler of the universe : how, then,  
 when      can a creature such as man be pure before Him ?  
 they are  
 &c.  
<sup>4</sup> Or,  
 gathered  
 in      Dominion and fear are with him ;      2  
 He maketh peace in his high places<sup>a</sup>.  
 Is there any number of his armies ?      3  
 And upon whom doth not his light arise ?

<sup>w</sup> The marg. must be followed. The verse states Job's own view, how viz. God by His power preserves the powerful oppressor, and even when he is sick, and in despair of his life, restores him to health again.

<sup>x</sup> I. e. he watches over them with his care (Ps. xxxiii. 18) : cf. x. 3. The marg. (substantially = A.V.), 'But his eyes are upon their ways' (viz. for punishment), expresses a sense out of harmony with the context.

<sup>y</sup> The text means, *they are brought low* (in death), the following clause being parallel to it; the marg. means, *when they are brought low* (by misfortune, &c. : see Ps. cvi. 43), the following clause in this case stating what then takes place.

<sup>z</sup> Margin 4 gives the more lit. rendering of the Heb.

<sup>aa</sup> I. e. not prematurely, but only when fully ripe (cf. v. 26). The verse describes how the sinner, though of course he must die like all other men, enjoys a long life, and has at the end of it a quick and painless death (cf. xxi. 13).

<sup>a</sup> I. e. in heavenly places. The allusion is probably to some legend of celestial conflicts, quelled by the power of the Almighty : cf. ix. 13.

- 4 How <sup>b</sup> then can man be just <sup>1</sup> with God <sup>c</sup>?  
 Or how can he be clean that is born of a woman?  
 5 Behold, even the moon hath no brightness,  
 And the stars are not pure in his sight:  
 6 How much less man, that is a worm!  
 And the son of man, which is a worm <sup>d</sup>!

<sup>1</sup> Or,  
before

*Job's eighth reply.*

26 Then Job answered and said,

*Job sarcastically praises Bildad for the comfort which  
his last speech has given him.*

- 2 How hast thou helped him that is without power!  
 How hast thou saved the arm that hath no strength!  
 3 How hast thou counselled him that hath no wisdom,  
 And plentifully declared sound knowledge!  
 4 To whom hast thou uttered words?  
 And whose <sup>2</sup> spirit came forth from thee <sup>a</sup>?

<sup>2</sup> Heb.  
breath.

*Job knows God's greatness as fully as Bildad does  
(xxv. 2, 3): His presence and power are felt alike <sup>3</sup> Or, The  
in Sheol beneath, and in heaven above.*

<sup>3</sup> Or, The  
shades  
Heb. The  
Rephah-  
im.

- 5 <sup>■</sup> They that are deceased <sup>b</sup> tremble  
 Beneath the waters and the inhabitants thereof <sup>c</sup>.

<sup>b</sup> Vv. 4–6 repeat, partly in the same words, the argument of Eliphaz in  
iv. 17; xv. 14–16.

<sup>c</sup> The text means, *by the side of God* (i.e. having a righteousness independent of God's); the marg. means, *in the eyes* (or *judgement*) of God.

<sup>d</sup> The Heb. has here two words for 'worm,' the first denoting the worm of decay and corruption (vii. 5; xvii. 14), the second expressing also the idea of extreme abasement (Isa. xli. 14; Ps. xxii. 6). The repetition of the same word in the English weakens the verse (comp. a similar case in xxxix. 5); but unfortunately our language possesses no suitable synonym, 'grub,' which would itself be appropriate in line 1 (cf. *Romeo and Juliet*, v. 3. 126), being now not a word of sufficient dignity.

<sup>a</sup> I. e. Whom hast thou thought to instruct? and at whose inspiration hast thou spoken? A sarcastic allusion to the poverty of Bildad's speech.

<sup>b</sup> The marg. is correct. The word is the ordinary Heb. one for the 'thin and shadowy personalities' (Davidson, *OT. Theology*, p. 427) of the dead: see RVm. of Ps. lxxxviii. 10; Prov. ix. 18; Isa. xiv. 9; xxvi. 14, 19.

<sup>c</sup> I. e. beneath the seas and their fishy inhabitants. On the Heb. idea of Sheol, the abode of the dead, see on vii. 9.

<sup>1</sup> Or, <i>The</i>	<sup>1</sup> Sheol is naked before him,	6
<sup>2</sup> grave	And <sup>2</sup> Abaddon <sup>d</sup> hath no covering.	
<sup>2</sup> Or, <i>Destru-</i>	He stretcheth out the north <sup>e</sup> over empty space,	7
<i>tion</i>	And hangeth the earth <sup>g</sup> upon nothing <sup>f</sup> .	
<sup>3</sup> Or, <i>over</i>	He bindeth up the waters in his thick clouds ;	8
	And the cloud is not rent under them <sup>g</sup> .	
	He closeth in the face of his throne,	9
	And spreadeth his cloud upon it <sup>h</sup> .	
	He hath described <sup>j</sup> a boundary upon the face of the <sup>10</sup>	
	waters,	
	Unto the confines of light and darkness.	
	The pillars of heaven <sup>k</sup> tremble	11
<sup>4</sup> Or, <i>stilleth</i>	And are astonished at his rebuke.	
	He <sup>l</sup> stirreth up the sea with his power,	12

<sup>d</sup> I. e. ‘(Place of) destruction,’—a synonym of ‘Sheol’ (so xxviii. 22; xxxi. 12; Ps. lxxxviii. 11; Prov. xv. 11).

<sup>e</sup> I. e. either the northern heavens, brilliant with stars, which to the Hebrews seemed to rest upon the vast void between heaven and earth; or, as others think more probable, the northern region of the earth, known vaguely to the Hebrews as the region of lofty and massive mountains (cf. Isa. xiv. 13).

<sup>f</sup> The text means ‘suspended from’ (cf. Gen. xl. 19); the margin means ‘suspended over’ (without support underneath). Either rend. may be right.

<sup>g</sup> Another marvel of God’s power: the waters upheld in the clouds, which yet do not burst under their weight. The Hebrews were unaware that clouds consist of the vapour of water, and do not contain actual water.

<sup>h</sup> Jehovah’s throne was pictured by the Hebrews as being above the solid firmament of heaven (cf. xxxvii. 18; Amos ix. 6): its ‘face,’ or outside front, was hidden from the view of men upon earth, partly by this firmament, partly by the clouds underneath it (cf. xxii. 13, 14).

<sup>i</sup> I. e. *marked out* (as Joshua xviii. 4, 6); here *circumscribed* would be clearer, and also a closer rendering of the Heb. The ancients supposed the earth to be a flat disk encircled by waters; and so this verse means that God has circumscribed a limit (corresponding to what we call the ‘horizon,’ though conceived by the Hebrews as a *fixed* boundary) upon the surface of these waters; along their inner edge rise the mountains supporting the great dome of heaven (cf. Amos ix. 6); and the ‘boundary’ thus formed marks the ‘confines’ of light and darkness, because within this dome the heavenly bodies revolve, while outside all is darkness. Of course, the astronomy of the Hebrews was not that taught by modern science.

<sup>■</sup> Distant mountains, on which the vault of heaven was supposed to rest. In a thunderstorm these mountains quake at Jehovah’s ‘rebuke,’ i. e. at the crashing peals of thunder (which the Hebrews often spoke of as Jehovah’s ‘voice’; cf. on xxxvi. 29; xxxvii. 2); comp. the descriptions of a thunderstorm in Ps. xviii. 7, 11–13, 15 (‘at thy rebuke’), and xxix. 3–9.

- And by his understanding he smiteth through <sup>1</sup> Rahab<sup>1</sup>.  
 13 By his spirit <sup>m</sup> the heavens are <sup>2</sup> garnished;  
     His hand hath pierced the <sup>3</sup> swift serpent.  
 14 Lo, these are but the outskirts of his ways:  
     And <sup>4</sup> how small a whisper <sup>n</sup> do we hear <sup>o</sup> of him!  
     But the thunder of his <sup>6</sup> power <sup>p</sup> who can understand?  
  
*As Zophar does not come forward a third time, Job now proceeds independently.*  
 27 And Job again took up his parable <sup>a</sup>, and said,  
     *Job solemnly, before God, protests his innocence.*  
 2 As God liveth, who hath taken away my right;  
     And the Almighty, who hath <sup>7</sup> vexed my soul <sup>b</sup>;  
 3 <sup>8</sup> (For my life is yet whole in me,  
     And the spirit of God is in my nostrils;) <sup>c</sup>  
 4 Surely my lips <sup>d</sup> shall <sup>d</sup> not speak unrighteousness,  
     while my breath is in me . . . nostrils; surely

<sup>1</sup> See ch.  
 ix. 13.  
<sup>2</sup> Heb.  
 beauty.  
<sup>3</sup> Or,  
 fleeing  
<sup>4</sup> Or,  
 gliding  
<sup>5</sup> Or,  
 how  
<sup>6</sup> little a  
 portion  
<sup>7</sup> Or, is  
 heard  
<sup>8</sup> Or,  
 mighty  
<sup>9</sup> Heb.  
 made  
<sup>10</sup> my soul  
 bitter.  
<sup>11</sup> Or,  
 All the  
<sup>12</sup> Or, do

<sup>1</sup> The exact meaning is uncertain. Rahab is doubtless the mythical dragon, which personifies the raging sea (cf. ix. 13); and the poet alludes either (text) to the manner in which God by His power first raises, and then calms the stormy sea, or (marg.,—but rendering then *stilled*, and *smote*) to the manner in which, at the Creation, God, as the Hebrews supposed, triumphed over the monster, ‘Rahab’ (ix. 13), and confined within their just limits the surging waters (cf. xxxviii. 8–11; Ps. civ. 7–9).

<sup>m</sup> Rather, *breath*. The verse describes how, after a storm, the wind,—God’s ‘breath’ (as Isa. xl. 7),—clearing away the clouds, brightens the sky; and how the ‘fleeing serpent’ (cf. Isa. xxvii. 1), which was popularly supposed to be the cause of darkness at an eclipse (cf. iii. 8), is destroyed by His power, and the light of the sun restored.

<sup>a</sup> The marg. (= AV.) may be disregarded: it is merely a paraphrase of ‘whisper.’

<sup>o</sup> The Heb. is ambiguous; and either rendering is equally possible.

<sup>p</sup> The Heb. word, as vocalized by the Massorites, is a plural, ‘mights,’ i. e. (marg.) *mighty deeds*: pronounced with other vowels, such as are presupposed by the ancient versions, it is a singular, ‘might’ (= text).

<sup>a</sup> Rather, *his discourse*: there is nothing of the nature of a ‘parable’ in the speech here beginning. The Heb. word (usually ‘rendered’ ‘proverb’) acquired sometimes the sense of an elevated, poetical discourse, written in a sententious or declaratory strain (cf. xxix. 1; Num. xxiii. 7, 18).

<sup>b</sup> With the marg. cf. vii. 11; x. 1; xxi. 25.

<sup>n</sup> The marg. (nearly = AV.) may be disregarded. The verse is intended to add strength to Job’s protestation: though worn by his disease, he still has life and energy sufficient to make it.

<sup>d</sup> See next page.

- <sup>1</sup> Or,      Neither <sup>1</sup> shall <sup>d</sup> my tongue utter deceit.  
<sup>doth</sup>      God forbid that I should justify you :      5  
           Till I die I will not put away mine integrity from me <sup>e</sup>.  
           My righteousness I hold fast, and will not let it go :      6  
<sup>2</sup> Or,      My heart <sup>2</sup> shall not reproach <sup>f</sup> me so long as I live <sup>f</sup>.  
<sup>doth not</sup>  
<sup>reproach</sup>  
<sup>me for</sup>  
<sup>any of</sup>  
<sup>my days</sup>  
*How, indeed, could he ever have been tempted to sin,*  
*when he knew so well the miserable, God-abandoned*  
*state of the sinner ?*
- Let mine enemy be as the wicked,      7  
 And let him that riseth up against me be as the unrighteous <sup>g</sup>.  
<sup>3</sup> Or,      For what is the hope of the godless, <sup>3</sup> though he get him <sup>8</sup>  
<sup>when</sup>  
<sup>God</sup>  
<sup>cutteth</sup>  
<sup>him off,</sup>  
<sup>when he</sup>  
<sup>taketh</sup>  
<sup>&c.</sup>  
 gain <sup>h</sup>,  
 When God taketh away his soul ?  
 Will God hear his cry,  
 When trouble cometh upon him ?      9  
 Will he delight himself in the Almighty,  
 And call upon God at all times ?      10

*Job teaches his friends what their own fate will be  
 for their wicked imputations against him.*

I will teach you concerning the hand of God <sup>k</sup> ;      11

<sup>d</sup> The margins are preferable. Job means to say that all along, in insisting on his innocence, he has been speaking truly.

<sup>e</sup> I. e. not give up *maintaining* my integrity.

<sup>f</sup> The marg. is preferable. Job says that his conscience (for this sense of 'heart', i. e. mind, see 1 Sam. xxiv. 5) does not reproach him for one of his days: he is entirely guiltless of such sins as Eliphaz, for instance, had imputed to him (xxii. 6-9).

<sup>g</sup> The verse expresses indirectly Job's abhorrence of sin: to be a sinner is a fate which he could himself wish only for his *enemy*!

<sup>h</sup> The marg. is preferable (cf. Isa. xxxviii. 12<sup>b</sup>).

<sup>i</sup> The paragraph xxvii. 11-23 has always been a source of great difficulty to Commentators, because in it Job (1) undertakes to 'teach' his friends what they have all along maintained (e. g. chs. xviii, xx), viz. that an evil fate overtakes the wicked, and (2) contradicts at the same time his own previous position (e. g. ix. 22-24; chs. xxi, xxiv), that an evil fate does *not* overtake the wicked. xxvii. 7-10 is also difficult: it is strange that at a moment when Job is maintaining strongly his own innocence he should emphasize just that point in God's treatment of the wicked (viz. that He

- That which is with the Almighty<sup>1</sup> will I not conceal.  
 12 Behold, all ye yourselves have seen it ;  
   Why then are ye become altogether vain<sup>m</sup> ?  
 13 This<sup>n</sup> is the portion of a wicked man with God,  
   And the heritage of oppressors, which they receive from  
     the Almighty.  
 14 If his children be multiplied, it is for the sword ;  
   And his offspring shall not be<sup>o</sup> satisfied with bread.  
 15 Those that remain<sup>p</sup> of him shall be buried in death,  
   And his widows shall make no lamentation<sup>q</sup>.  
 16 Though he heap up silver as the dust,  
   And prepare raiment as the clay<sup>r</sup> ;

does not hear their cry) which agrees with what he complains to be God's treatment of himself now (xix. 7; xxiii. 8, 9; xxx. 20); he seems thus implicitly to place himself and the wicked in the same category. Many attempts have been made to relieve these difficulties: in particular it has often been thought that xxvii. 13-23 belong in reality to a third speech of Zophar, and (a dislocation of the text being assumed) it has been proposed to rearrange it so as to make xxv., xxvi. 5-14 Bildad's third speech, xxvi. 1-4, xxvii. 2-6, 11-12 (followed originally by a description of God's favourable treatment of the wicked similar to those in chs. xxi, xxiv, which has been either accidentally lost or intentionally omitted) Job's reply, and xxvii. 7-10, 13-23 Zophar's third speech (the opening words being lost). The explanation of Schlottmann and Budde, adopted above (and in note<sup>m</sup>), according to which Job in xxvii. 13-23 applies the friends' doctrine to themselves, seems to be the only one which, while leaving the text as it is, and retaining the passage for Job, gives it a logical place in his argument. But it must be admitted that this explanation is artificial, and that there is nothing in xxvii. 13-23 to suggest that it is spoken with a view to Job's friends: on the other hand, xxvii. 7-10, 13-23 would be perfectly suitable in Zophar's mouth, and consistent with what he has maintained before (ch. xx). The true solution of the difficulty must remain uncertain.

<sup>k</sup> I. e. the methods of God's providence,—in particular, His treatment of the wicked.

<sup>l</sup> I. e. the plan on which He deals with the wicked (*v. 13 ff.*): 'with,' as *x. 13*.

<sup>m</sup> I. e., probably, *you* know what the fate of the wicked is: why, then, do you act thoughtlessly and foolishly,—so as *viz.* (by wickedly accusing me) to draw it down upon yourselves?

<sup>n</sup> With *v. 13* comp. the last verse of Zophar's second speech, xx. 29.

<sup>o</sup> Better, *are not* (for the reason stated on xviii. 5). Similarly *vv. 15, 22 f.*

<sup>p</sup> Better, *survive* (*viz.* the sword and famine of *v. 14*). 'Death' here means death by pestilence; cf. Jer. xv. 2.

<sup>q</sup> Because *viz.* in times of disaster (Ps. lxxviii. 64), or, as *here*, of pestilence, formal funeral ceremonies are of necessity dispensed with.

<sup>r</sup> Like 'dust,' a figure of abundance; cf. Zech. ix. 3.

<sup>1</sup> Some ancient versions have, spider.  
<sup>2</sup> Some ancient versions have, shall do so no more.

He may prepare it, but the just shall put it on, And the innocent shall divide the silver.	17
He buildeth his house as the <sup>1</sup> moth <sup>s</sup> , And as a booth which the keeper maketh <sup>t</sup> .	18
He lieth down rich, but he <sup>2</sup> shall not be gathered <sup>u</sup> ; He openeth his eyes, and he is not.	19
Terrors overtake him like waters ; A tempest stealeth him away in the night.	20
The east wind <sup>v</sup> carrieth him away, and he departeth ; And it sweepeth him out of his place.	21
For God shall hurl at him, and not spare : He would fain flee out of his hand.	22
Men shall clap their hands at him <sup>w</sup> , And shall hiss him out of his place.	23

## CHAPTER XXVIII.

*The wisdom of God unattainable by man.*

In order to understand this chapter properly, it must be remembered that by 'wisdom' is meant in it not the practical human gift, which the word commonly denotes, but the knowledge of the principles by which both the phenomena of the physical world (cf. Prov. iii. 19 f.) and the events of human life are regulated ; and it is declared that, though man can penetrate into the bowels of the earth, and reach its hidden treasures, *this* knowledge is unattainable by him : it belongs to God alone, who has appointed for man, as *his* wisdom, the practice of a righteous and holy life.

*Man can wring from the earth its hidden treasures ;*

<sup>3</sup> Or, For	<sup>3</sup> Surely <sup>a</sup> there is a mine for silver,	28
<sup>4</sup> Or, dust <sup>b</sup>	And a place for gold which they refine. Iron is taken out of the <sup>c</sup> earth,	2

<sup>a</sup> The reading of the marg. is preferable ; cf. viii. 14.<sup>b</sup> I. e. the frail, temporary shelter, of boards and matting, erected upon four poles struck into the ground, for the use of the 'keeper' of a vineyard or fruit-garden (cf. Isa. i. 8), which, when the autumn is over, is quickly made a wreck by the rains and winds of winter.<sup>c</sup> Viz. for decent burial (cf. Jer. viii. 2). But the marg. is preferable.<sup>v</sup> Better, *The sirocco*, scorching and violent (cf. on xv. 2).<sup>w</sup> A token of malicious delight (Lam. ii. 15).<sup>a</sup> For (marg.) is the natural meaning of the Heb. word ; the text has *Surely*, because, in the present context of the chapter, nothing has preceded, the reason for which can be contained in the verses which now follow.<sup>b</sup> See on viii. 19.

And brass <sup>c</sup> is molten out of the stone.

- 3 *Man*<sup>d</sup> setteth an end to darkness,  
And searcheth out to the furthest bound  
The stones of thick darkness and of the shadow of death <sup>e</sup>.  
4 <sup>1</sup> He breaketh open a shaft away from <sup>f</sup> where men so-  
jour <sup>f</sup> ;  
They are forgotten of the foot *that passeth by* ;  
They hang afar from men, they <sup>g</sup> swing <sup>g</sup> to and fro.  
5 As for the earth, out of it cometh bread :  
And <sup>h</sup> underneath it is turned up as it were by fire.  
6 The stones thereof are the place of sapphires,  
<sup>i</sup> And it hath dust of gold <sup>j</sup>.  
7 That path <sup>k</sup> no bird of prey knoweth,  
Neither hath the falcon's eye seen it :  
8 The <sup>l</sup> proud beasts have not trodden it,  
Nor hath the fierce lion passed thereby.  
9 He putteth forth his hand upon the flinty rock ;  
He overturneth the mountains by the roots <sup>l</sup>.  
10 He cutteth out <sup>m</sup> channels <sup>m</sup> among the rocks ;  
And his eye seeth every precious thing.  
11 He bindeth the streams <sup>n</sup> that they trickle not <sup>n</sup> ;  
And the thing that is hid bringeth he forth to light.

<sup>passages</sup> <sup>6</sup> Heb. *from weeping*.

<sup>c</sup> Rather (as always in the OT.), *bronze* or *copper* (which indeed was the meaning of 'brass' when the AV. of 1611 was made).

<sup>d</sup> The verse describes how the miner, with the help of his lantern, can penetrate into the darkest recesses of the earth.

<sup>e</sup> A syn. of 'thick darkness' (on iii. 5), here of the darkness of a mine.

<sup>f</sup> Lit. *the sojourner*,—a strange expression in this connexion. Read, perhaps, changing one letter, *the light*. The verse is intended to describe how the miner is let down deep into the earth by a rope. Marg. 1 (substantially = AV.) has no probability.

<sup>g</sup> The marg. is less probable.

<sup>h</sup> Rather, *But*. The earth provides man with food; *but*, not content with that, in his search for metals he overturns her ruinously underneath.

<sup>i</sup> I. e. the place where sapphires are produced also auriferous dust. The rend. of the marg. is also possible.

<sup>k</sup> The path found by the miner.

<sup>l</sup> The miner breaks through the hardest and firmest rocks.

<sup>m</sup> I. e. channels to carry off the water accumulating in the mine. The marg. means, galleries along which the miner may himself pursue the vein of ore (cf. line 2). The precise sense of the Heb. is uncertain.

<sup>n</sup> I. e. he finds means to prevent water from percolating into the workings.

<sup>1</sup> Or,  
*The flood*  
*breaketh*  
*out from*  
*where*  
*men*  
*sojourn* ;  
even the  
waters  
*forgotten*  
*of the*  
*foot: they*  
*are min-*  
*ished,*  
*they are*  
*gone*  
*away*  
*from*  
*man*  
<sup>2</sup> Or, *flit*  
<sup>3</sup> Or,  
*And he*  
*winneth*  
*lumps of*  
*gold*  
<sup>4</sup> Heb.  
*sons of*  
*pride.*  
<sup>5</sup> Or,

*but wisdom has no place where it can be found,  
neither will man's costliest treasures purchase it.*

But where shall wisdom be found?	12
And where is the place of understanding?	
Man knoweth not the price thereof <sup>o</sup> ;	13
Neither is it found in the land of the living.	
The deep <sup>p</sup> saith, ‘It is not in me’:	14
And the sea saith, ‘It is not with me.’	
<sup>1</sup> Or, treasure It cannot be gotten for <sup>1</sup> gold <sup>q</sup> ,	15
Neither shall silver be weighed for the price thereof.	
It cannot be valued with the gold of Ophir,	16
With the precious <sup>2</sup> onyx <sup>r</sup> , or the sapphire.	
Gold and glass cannot equal it:	17
<sup>3</sup> Or, vessels Neither shall the exchange thereof be <sup>3</sup> jewels <sup>s</sup> of fine gold.	
No mention shall be made of coral or of crystal:	18
<sup>4</sup> Or, red coral Yea, the price of wisdom is above <sup>4</sup> rubies <sup>t</sup> .	
Or, pearls The topaz of Ethiopia shall not equal it,	19
Neither shall it be valued with pure gold.	

*Wisdom is known to God only, who was guided by it in His work of Creation, and who appointed to man, as his wisdom, the practice of a righteous and holy life.*

Whence then cometh wisdom? 20  
And where is the place of understanding?

<sup>o</sup> Read with Sept., changing one letter, *the way to it*. (The question of the *value* of wisdom does not come on till v. 15.)

<sup>p</sup> I. e. the great abyss of waters ‘under the earth,’ on which the Hebrews conceived the earth to rest (cf. Gen. vii. 11; xl ix. 25; Exod. xx. 4; Ps. xxiv. 2, cxxxvi. 6).

<sup>q</sup> The Heb. word occurs only here. A very similar word, translated *pure*, occurs in 1 Kings vi. 20 and elsewhere; and *pure* (or *choice*) *gold* (not the expression used below in v. 19) is generally taken to be the meaning of the word here. The marg. *treasure* depends on a less probable derivation from a verb meaning to *shut up* (as of something *kept close* and *treasured*).

<sup>r</sup> The exact kind of precious stone intended is uncertain (cf. Gen. ii. 12).

<sup>s</sup> The Heb. term is a wide one, like our word *article*; and may denote either *jewels* (Exod. iii. 22) or *vessels* (2 Kings xii. 13);—or, elsewhere, instruments, weapons, furniture, &c.

<sup>t</sup> Comp. Prov. iii. 15; viii. 11. ‘Rubies’ is the least probable rend. of the Heb. word; and ‘pearls,’ on the whole, the most probable.

- 21 Seeing it is hid from the eyes of all living,  
And kept close from the fowls of the air.
- 22 <sup>1</sup> Destruction <sup>u</sup> and Death say,  
‘We have heard a rumour <sup>v</sup> thereof with our ears.’
- 23 God understandeth the way thereof<sup>w</sup>,  
And he <sup>x</sup> knoweth the place thereof.
- 24 For he <sup>x</sup> looketh to the ends of the earth,  
And seeth under the whole heaven;
- 25 <sup>2</sup> To <sup>x</sup> make <sup>y</sup> a weight for the wind;  
Yea, he meteth out the waters by measure.
- 26 When he made a decree for the rain,  
And a way for the lightning of the thunder:
- 27 Then did he see it, and <sup>z</sup> declare it <sup>z</sup>;  
He established it, yea, and searched it out.
- 28 And unto man he said,  
‘Behold, the fear of the Lord, that is wisdom;  
‘And to depart from evil is understanding.’

<sup>1</sup> Heb.  
*Abad-*  
*don.*

<sup>2</sup> Or,  
*When he*  
*maketh*

<sup>3</sup> Or,  
*recount*

### CHAPTERS XXIX—XXXI.

Job's final survey of the whole circumstances of his case. He describes (1) his past happiness (chap. xxix); (2) his present sufferings (chap. xxx); and (3) protests solemnly the innocence of his former life (chap. xxxi).

<sup>u</sup> The abode of the dead (Sheol): comp. on xxvi. 6.

<sup>v</sup> I. e. *only* a rumour; we do not know more.

<sup>w</sup> I. e., as we should say, *the way thereto* (cf. ‘of’ in Gen. iii. 24).

<sup>x</sup> The pronoun (each time) is emphatic.

<sup>y</sup> The verse might be more clearly rendered:—

*In making a weight for the wind,  
And regulating the waters by measure.*

The argument is: God knoweth where ‘wisdom’ can be found (*v. 23*); for He embraces all nature in His providential rule (*vv. 24, 25*)—where fixing the force of the winds and the amount of the rainfall are, of course, only examples of the control of natural agencies in general), which would not be possible unless (see p. 78) He were in possession of ‘wisdom’ Himself.

<sup>z</sup> The marg. is preferable. ‘Wisdom’ is regarded here as a concrete object, or, as we should say, an *idea*, of wonderful complexity, which, at the Creation (*v. 26*), God ‘saw,’ ‘recounted,’ or surveyed, in all its various parts, ‘established,’ or set up, as though it were a model, ‘searched out,’ or thoroughly explored, and finally realized in the universe of created things.

## CHAPTER XXIX.

*The happiness of Job's past life.*And Job again took up his parable<sup>a</sup>, and said,

29

*Job pathetically recalls the happy days, now past, when God's favour rested visibly upon him, and he enjoyed the respect and esteem of his fellow men;*

Oh that I were as in the months of old,  
As in the days when God watched over me ;      2  
When his lamp shined<sup>1</sup> upon<sup>b</sup> my head,  
And by his light I walked through darkness ;      3  
As I was in<sup>2</sup> the ripeness of my days,  
When the<sup>3</sup> secret<sup>c</sup> of God was upon my tent ;      4  
When the Almighty was yet with me,  
And my children were about me,  
When my steps were washed with butter<sup>d</sup>,  
And the rock poured me out rivers of oil<sup>e</sup> !      5  
When I went forth to the gate unto the city,  
When I prepared my seat in the<sup>f</sup> street,  
The young men saw me and hid themselves,  
And the aged rose up and stood ;      7  
The princes refrained talking,  
And laid their hand on their mouth ;      8

9

<sup>1</sup> Or,  
above<sup>2</sup> Heb.  
my days  
of  
autumn.<sup>3</sup> Or,  
counsel  
Or,  
friend-  
ship<sup>4</sup> Or,  
broad  
place<sup>a</sup> Rather, *discourse*. See the note on xxvii. 1.<sup>b</sup> Either rend. is possible; but that of the marg. is slightly preferable.<sup>c</sup> 'God's lamp shone above him, and lighted his path' (Davidson).<sup>d</sup> The best rend. is that of the second marg., *friendship* (cf. Ps. xxv. 14 RVm.; Prov. iii. 32 RVm.). The proper meaning of the Heb. word is *friendly* or *confidential converse* (Ps. lv. 16 'we held sweet *converse* together'); it also sometimes denotes a body of persons holding such *converse* together, and is the word rendered '*council*' in Ps. lxxxix. 7, Jer. xxiii. 22, and in RVm. of Job xv. 8, xix. 19.<sup>e</sup> See on xx. 17.<sup>f</sup> The allusion is, probably, partly to the fact that the olive flourishes in rocky soil, partly to the fact that the presses in which the oil was extracted from the olive were commonly cavities hewn out in the rock.<sup>g</sup> The marg. is correct. What is meant is the broad place, or square, in an Eastern city, in which public meetings of the inhabitants were sometimes held: cf. Ezra x. 9; Neh. viii. 1.

10 The voice of the nobles was <sup>1</sup> hushed,  
And their tongue cleaved to the roof of their mouth.

<sup>1</sup> Heb.  
hid.

*on account of his benevolence, philanthropy, and  
love of justice.*

✓ 11 For when the ear heard me, then it blessed me;  
And when the eye saw me, it gave witness unto me:

12 Because I delivered the poor that cried,

The fatherless also, <sup>2</sup> that had none to help him <sup>g</sup>.

<sup>2</sup> Or,  
*and him  
that had  
c.*

13 The blessing of him that was ready to perish came <sup>and him</sup>  
upon me:

And I caused the widow's heart to sing for joy.

14 I put on righteousness, and it <sup>3</sup> clothed me <sup>h</sup>:  
My justice was as a robe and a <sup>4</sup> diadem <sup>j</sup>.

<sup>3</sup> Or,  
*clothed  
itself  
with me*

15 I was eyes to the blind,  
And feet was I to the lame.

<sup>4</sup> Or,  
*turban*

16 I was a father to the needy:

<sup>5</sup> Or,  
*the cause  
which I  
knew not*

And <sup>5</sup> the cause of him that I knew not I searched out <sup>k</sup>.

<sup>6</sup> Heb.

17 And I brake the <sup>6</sup> jaws of the unrighteous,  
And plucked the prey out of his teeth.

*great  
teeth.*

*Hence he anticipated for himself a long and  
happy life.*

<sup>7</sup> Or,  
*beside*

18 Then I said, 'I shall die <sup>7</sup> in my nest <sup>l</sup>,

*Heb.  
with.*

' And I shall multiply my days as <sup>8</sup> the sand <sup>m</sup>:

<sup>8</sup> Or, *the  
phoenix*

19 ' My root is <sup>9</sup> spread out <sup>10</sup> to <sup>n</sup> the waters,

<sup>9</sup> Heb.  
*opened.*

' And the dew lieth all night upon my branch:

<sup>10</sup> Or, *by*

20 ' My glory is fresh in <sup>o</sup> me,

' And my bow <sup>p</sup> is renewed in my hand.'

<sup>g</sup> Either rend. is possible. Cf. Ps. lxxii. 12.

<sup>h</sup> The marg. is correct. It, so to say, took visible form and shape in him, or, in one word, filled or possessed him: cf. Judges vi. 34 RVm.

<sup>j</sup> The marg. is preferable.

<sup>k</sup> Either rend. is possible; but the text yields the better sense.

<sup>l</sup> The marg. is preferable. The meaning is, surrounded by my family.

<sup>m</sup> The Heb. word commonly means sand (fig. here, as often, of a countless number); but there is a Jewish tradition that it signifies here the phoenix, a bird which, according to a fable current in Egypt, lived 500 years.

<sup>n</sup> The marg. (= A.V.) may be disregarded. The figure, as viii. 16 f.

<sup>o</sup> Render, with. 'Glory' means here respect and rank.

<sup>p</sup> Fig. for strength and power (Gen. xl ix. 24).

*He reverts, in conclusion, to the thought of the respect and confidence which he formerly enjoyed (cf. vv. 7-10).*

Unto me men gave ear, and waited, 21  
 And kept silence for my counsel.  
 After my words they spake not again ; 22  
 And my speech dropped upon them.  
 And they waited for me as for the rain ; 23  
 And they opened their mouth wide as for the latter rain <sup>a</sup>.  
<sup>1</sup> Or, 24 If I laughed on them, they <sup>2</sup> believed it not ;  
 I smiled on them when they had no confidence, And the light of my countenance they cast not down.  
<sup>2</sup> Or, 25 I chose out their way <sup>b</sup>, and sat as chief,  
 were not confident And dwelt as a king in the army,  
 As one that comforteth the mourners.

<sup>1</sup> Or,  
*I smiled on them when they had no confidence*  
<sup>2</sup> Or,  
*were not confident*

### CHAPTER XXX.

*Job draws a contrasted picture of his present humiliation.*

*Even the outcasts of society hold him in disdain<sup>c</sup>.*

But now they that are younger than I have me in de- 30  
 rision,  
 Whose fathers I disdained to set with the dogs of my flock.

<sup>a</sup> More clearly, *the spring-rain*,—the rain which, in the East, falls in April or May, and invigorates and refreshes the ripening crops (cf. Prov. xvi. 15; Hos. vi. 3). (The ‘former rain’ (Deut. xi. 14; Jer. v. 24) means correspondingly the autumn-rain, falling in October or November, and fitting the soil to receive the seed.)

<sup>b</sup> The first marg. is preferable. Job’s clear-sighted counsel encouraged them, if they were despondent ; on the other hand (line 2), their despondency never clouded his cheerfulness.

<sup>c</sup> I. e. the course of action to be adopted by them.

<sup>a</sup> Vv. 2-8 seem to describe some degraded, outcast people, living almost the life of animals, and gaining a miserable and precarious sustenance in the wildest and remotest parts of the country,—probably somewhere on the east of Jordan.

- 2 Yea, the strength of their hands, whereto should it profit <sup>1</sup> Or,  
me? <sup>vigour</sup>  
Men in whom <sup>1</sup> ripe age is perished <sup>b</sup>. <sup>2</sup> Or,  
3 They are gaunt with want and famine; <sup>They flee</sup>  
<sup>3</sup> They gnaw <sup>c</sup> the dry ground, <sup>3</sup> in the gloom of <sup>d</sup> wasteness  
and desolation. <sup>into the wilderness, into &c.</sup>  
4 They pluck salt-wort <sup>e</sup> by the bushes; <sup>3</sup> Or,  
And the roots of the broom <sup>are</sup> <sup>4</sup> their meat <sup>f</sup>.  
5 They are driven forth from the midst of men; <sup>which yesterday was</sup>  
They cry after them as after a thief <sup>g</sup>.  
6 In the clefts <sup>h</sup> of the valleys must they dwell,  
In holes of the earth and of the rocks.  
7 Among the bushes they bray;  
Under the <sup>6</sup> nettles <sup>i</sup> they <sup>7</sup> are gathered together <sup>k</sup>.  
8 They are children of fools <sup>l</sup>, yea, children of <sup>8</sup> base men <sup>m</sup>; <sup>the most gloomy valleys</sup> <sup>6</sup> Or, wild vetches <sup>7</sup> Or, stretch themselves <sup>8</sup> Heb.  
men of no name.

<sup>b</sup> The verse describes why Job so disdained them: they were weak, wretched creatures, prematurely decrepit. For 'ripe age,' cf. on v. 26.

<sup>c</sup> The text yields the more forcible picture, and is preferable, the verb, which occurs otherwise in the OT. only in v. 17, having there the meaning gnaw. The rend. of the marg. (substantially = AV.) is, however, possible, for the verb commonly means to flee in Aramaic.

<sup>d</sup> The only defensible rend. of the Heb. is that of the second marg., on the eve of; but as that yields an indifferent sense, it is probable that there is some error in the text. Perhaps we should read, in the land of.

<sup>e</sup> I.e. salt-root or salt-herb ('wort' = Germ. *Wurz*, root, herb), so called from its growing in salt soil (e.g. on the shores of the Dead Sea); it has 'small, thick, sour-tasting leaves, which could be eaten, but would form very miserable food' (Tristram, *Natural History of the Bible*, p. 466).

<sup>f</sup> The text is preferable ('meat' = food: see on iii. 24).

<sup>g</sup> If these wretched beings approach the abodes of civilized men they are chased away like thieves.

<sup>h</sup> The Heb. word occurs only here; but the marg. (lit. 'in the most dreaded of valleys,'—viz. from their gloom and solitude) is, on the whole, preferable. Nearly the same word in Arabic means a gully or defile; hence the text, clefts.

<sup>i</sup> The meaning of the Heb. word is uncertain. Cf. Prov. xxiv. 31; Zeph. ii. 9.

<sup>k</sup> The rend. of the text is preferable, the meaning of the Heb. word being, most probably, are huddled together.

<sup>l</sup> Rather, of godless men, the Heb. word being the one explained on ii. 10.

<sup>m</sup> I.e. of ignoble men, men of no position (cf. the marg.). 'Base' does not here mean morally low, but is used in the now obsolete sense of low in

<sup>1</sup> Or, are outcasts from the land	They <sup>1</sup> were scourged <sup>n</sup> out of the land. And now I am become their song, Yea, I am a byword unto them.	9
<sup>2</sup> Or, at the sight of me	They abhor me, they stand aloof from me, And spare not to spit <sup>2</sup> in my face <sup>o</sup> .	10
<sup>3</sup> Ac- cording to an- other reading, my cord (or bow- string).	<i>They combine with the torments of his disease to assail him and make life unbearable.</i>	
	For he hath loosed <sup>3</sup> his cord <sup>p</sup> , and afflicted me, And they have cast off the bridle <sup>q</sup> before me.	11
	Upon my right hand rise the <sup>4</sup> rabble <sup>r</sup> ;	12
	They thrust aside <sup>s</sup> my feet,	
<sup>4</sup> Or, brood	And they cast up against me their ways of destruction <sup>t</sup> .	
<sup>5</sup> Or, break up	They <sup>5</sup> mar <sup>u</sup> my path, They set forward my calamity,	13
<sup>6</sup> Or, As a wide breaking in of waters	<i>Even men that have no helper <sup>v</sup>.</i> <sup>6</sup> As through a wide breach they come <sup>w</sup> : In the midst of the ruin they roll themselves <i>upon me</i> .	14
	Terrors are turned upon me,	15

*rank or position.* So elsewhere in AV., RV., as Isa. iii. 5; Ezek. xvii. 14, xxix. 14; 1 Cor. i. 28; and in AV. 2 Cor. x. 1 (RV. *lowly*).

<sup>n</sup> Better, *are smitten*. The marg. is a paraphrase of this.

<sup>o</sup> The text is preferable.

<sup>p</sup> I.e. the cord with which He (God) held in the forces that assailed me. With the reading of the marg., the meaning is, *loosened my bowstring*, i.e. incapacitated me (the opposite of xxix. 20<sup>b</sup>). The text and meaning are here both doubtful.

<sup>q</sup> The bridle of respect, which previously restrained them.

<sup>r</sup> The Heb. word occurs only here. If correct, it will mean *a brood* (marg.), i.e. (as we might say) *a low brood*, fig. for *a rabble*.

<sup>s</sup> Rather, *send on or away* (xiv. 20), i.e. push from place to place. But the foes are still only *approaching* Job in line 3; so perhaps, changing one letter, we should read with Theodotion, ‘They let go *their* feet,’ i.e. rush at me.

<sup>t</sup> I.e. they prepare to storm me. The figure is that of besiegers attacking a fortress, as xix. 12.

<sup>u</sup> The marg. is correct. The ‘path’ is Job’s path of life, which they seek to make impracticable for him (cf. xix. 8).

<sup>v</sup> The line, as it stands, describes the miserable, despised condition of these pariahs of society. But possibly, changing one letter, we should read, *And there is none to hold them in*.

<sup>w</sup> The marg. (= AV.) may be disregarded.

- <sup>1</sup> They chase <sup>x</sup> <sup>2</sup> mine honour <sup>y</sup> as the wind ;  
And my welfare is passed away as a cloud.
- <sup>16</sup> And now my soul is poured out <sup>x</sup> <sup>3</sup> within me ;  
Days of affliction have taken hold upon me.
- <sup>17</sup> In the night season my bones are <sup>4</sup> pierced <sup>aa</sup> <sup>5</sup> in me,  
And <sup>6</sup> the *pains* that gnaw me take no rest <sup>bb</sup>.
- <sup>18</sup> <sup>7</sup> By the great force of my disease is my garment dis-  
figured :  
It bindeth me about as the collar of my coat <sup>cc</sup>.
- <sup>19</sup> He hath cast me into the mire,  
And I am become like dust and ashes.
- And God's undeserved severity still continues.*
- <sup>20</sup> I cry unto thee, and thou dost not answer me :  
I stand up, and thou lookest at me.
- <sup>21</sup> Thou art turned to be cruel to me :  
With the might of thy hand thou persecutest me.
- <sup>22</sup> Thou liftest me up to the wind, thou causest me to ride  
*upon it* ;  
And thou dissolvest me in the storm.
- <sup>23</sup> For I know that thou wilt bring me to death,  
And to <sup>8</sup> the house appointed for all living <sup>dd</sup>.
- <sup>1</sup> Or,  
*Thou*  
*chases*  
<sup>2</sup> Or, *my*  
*nobility*  
<sup>3</sup> Heb.  
*upon.*  
<sup>4</sup> Or,  
*corroded*  
*and drop*  
*away*  
*from me*  
<sup>5</sup> Heb.  
*from off.*  
<sup>6</sup> Or, *my*  
*sinevws*  
*take &c.*  
<sup>7</sup> Or,  
*By his*  
*great*  
*force is*  
*&c.*  
<sup>8</sup> Or, *the*  
*house of*  
*meeting*  
*for &c.*

<sup>x</sup> Either rend. is possible ; but that of the text is preferable.

<sup>y</sup> The marg. is preferable. The meaning is, Job's princely dignity and reputation (xxix. 8-10, 21-25).

<sup>z</sup> Viz. in tears and lamentations. In the next word the marg. must be followed, the expression being an idiomatic one, by which a feeling or emotion is represented as, so to say, acting *upon* the person who is sensible of it. Cf. Ps. xlvi. 4, 5, 6, 11, xlvi. 5, cxxxii. 2, cxlii. 3, cxliii. 4; Jer. viii. 18 : in all these passages 'within' ought to be *upon*.

<sup>aa</sup> Marg. 4 gives the correct rendering of the Heb. Comp. the note on xix. 26.

<sup>bb</sup> The text (lit. *my gnawers*) is preferable. The marg. (= AV.) is based upon the fact that nearly the same word in post-Biblical Hebrew and in Aramaic means a *cord* or *thong*.

<sup>cc</sup> V. 18 is obscure ; but it seems intended to describe how Job's garments are thrown out of shape, as they cling closely to his emaciated form. In line 1 the marg. is preferable ; but the expression is rather strange, and it is possible that we ought to read, with a slight change, *Through my great leanness* (xvi. 8) *is my garment disfigured*.

<sup>dd</sup> The marg. is preferable.

<sup>1</sup> Or, Howbeit doth not one stretch out the hand in his fall? or in his calamity therefore cry for help?	<sup>1</sup> Surely against a ruinous heap he will not put forth his hand; Though it be in his destruction, one may utter a cry because of these things <sup>ee</sup> . Did <sup>ff</sup> not I weep for him that was in trouble? Was not my soul grieved for the needy? When I looked for good, then evil came; And when I waited for light, there came darkness.	24 25 26
--	---	----------------

*Job's final picture of his present wretchedness.*

<sup>2</sup> Or, black- ened, but not by the sun	My bowels boil <sup>gg</sup> , and rest not; Days of affliction are come upon me. I go <sup>2</sup> mourning without the sun <sup>hh</sup> : I stand up in the assembly, and cry for help. I am a brother to jackals, And a companion to ostriches <sup>ii</sup> . My skin is black, <i>and falleth</i> from me, And my bones are burned with heat. Therefore is my harp turned to mourning, And my pipe into the voice of them that weep.	27 28 29 30 31
---	---	----------------------------

<sup>ee</sup> The verse is difficult, and in parts clearly corrupt. But the marg. gives the most probable sense (though for *therefore* we should read, with a slight change, *will he not*) : Job in his calamity cries to God as he does through the instinct of self-preservation.

<sup>ff</sup> Two reasons why Job has a right now to complain and cry for help : (1) he had formerly compassion and pity himself for those in distress (*v. 25*; cf. xxix. 11-17); (2) his disappointment at finding all his hopes blighted (*v. 26*; cf. xxix. 18-20).

<sup>gg</sup> Fig. for the tumult of feelings working within him.

<sup>hh</sup> The verse is difficult; but the Heb. word here rendered 'mourning,' it should be remembered, does not denote a state of mind ('sorrowing' or 'grieving'), but (meaning properly *to be dirty*) has reference to the dark and squalid attire and appearance of a mourner (*2 Sam. xix. 24*; *Esther iv. 1*); cf. *Ps. xxxviii. 6* in the writer's *Parallel Psalter*, ed. 2 ('go in dark attire'; similarly *xxxv. 14*, *xlii. 9*). Delitzsch renders, *I go darkened* (in attire) *without the sun* (i. e. in a dreary and miserable, sunless condition); Dillmann, *I go darkened* (in skin) *without* (= *but not by*) *the sun*. On the whole the former rend. is perhaps preferable.

<sup>ii</sup> The allusion is to the mournful howling of the jackal, and the melancholy cry of the ostrich : cf. esp. *Mic. i. 8*.

## CHAPTER XXXI.

*Job protests solemnly that he is conscious of no act, or even thought, of sin on his part, which could account for this strange change of fortune<sup>a</sup>.*

*He had never even entertained, still less yielded to, any sensual desires.*

**31** I made a covenant with mine eyes ;  
How then should I look upon a maid ?

**2** <sup>1</sup> For <sup>b</sup> what is the portion of God from above,  
And the heritage of the Almighty from on high ?

**3** Is it not calamity to the unrighteous,  
And disaster to the workers of iniquity ?

**4** Doth not he <sup>c</sup> see my ways,  
And number all my steps ?

*He had abstained from all dishonesty, untruthfulness,  
and (v. 7) covetousness.*

**5** If I have walked with vanity <sup>d</sup>,  
And my foot hath hasted to deceit ;

**6** (Let me be weighed in an even balance,  
That God may know mine integrity ;)

**7** If my step hath turned out of the way,  
And mine heart walked after mine eyes,  
And if any spot hath cleaved to mine hands :

**■** Then let me sow, and let another eat ;  
Yea, let <sup>e</sup> the produce of my field <sup>e</sup> be rooted out.

*He had been conscious of no temptation to adultery.*

**9** If mine heart have been enticed unto a woman,  
And I have laid wait at my neighbour's door :

<sup>a</sup> With this chapter compare xxvii. 1-6, xxix. 11-17; and contrast the imputations brought by Eliphaz against Job in xxii. 5-9.

<sup>b</sup> The marg. is preferable. Vv. 2-4 state, not what Job argues now, but the considerations which deterred him from sin in the past.

<sup>c</sup> The pron. is emphatic.

<sup>d</sup> I. e. *insincerity* or *falsehood*,—‘vanity’ meaning here what is morally empty or unreal (so Ps. xii. 2, xxvi. 4, xli. 6).

<sup>e</sup> The text is preferable.

<sup>1</sup> Or,  
For  
what  
portion  
should I  
have of  
God . . .  
and  
what  
heritage  
&c.? Is  
there not  
calamity  
&c.?

<sup>2</sup> Or, my  
offspring  
Heb.  
my pro-  
duce.

Then let my wife grind unto another<sup>f</sup>, 10

And let others bow down upon her.

For that were an heinous crime ; 11

Yea, it were an iniquity to be punished by the judges :

<sup>1</sup> Heb. For it is a fire that consumeth unto <sup>1</sup> Destruction<sup>g</sup>,

Abad-don.

See ch.

xxvi. 6.

*He had always treated his dependents with patience and consideration.*

If I did despise the cause of my manservant or of my maid-servant, 13

When they contended with me :

What then shall I do when God riseth up ? 14

And when he visiteth, what shall I answer him ?

Did not he that made me in the womb make him ? 15

And did not one fashion us in the womb ?

*He had never refused help to those in need or want;*

<sup>2</sup> Or, aught that the poor desired

If I have withheld <sup>2</sup> the poor from their desire<sup>h</sup>, 16

Or have caused the eyes of the widow to fail<sup>j</sup> ;

Or have eaten my morsel alone,

And the fatherless hath not eaten thereof ;

(Nay, from my youth he grew up with me as with a father, 18

And I have been her guide from my mother's womb ;)

If I have seen any perish for want of clothing,

Or that the needy had no covering ;

If his loins have not blessed me,

And if he were not warmed with the fleece of my sheep ;

*or taken advantage of the weak and unprotected.*

If I have lifted up my hand against the fatherless,

Because I saw my help in the gate<sup>k</sup> :

<sup>f</sup> I. e. be slave to another,—the daily grinding of corn at the hand-mill being the task of the lowest slave-girl (Exod. xi. 5 : cf. Isa. xlvi. 2).

<sup>g</sup> I. e. a fire so vehement as to burn down even to the depths of Sheol (xxvi. 6 : cf. Deut. xxxii. 22 RVm. ; also Prov. vii. 27).

<sup>h</sup> Either rend. is possible : that of the text is preferred generally by modern scholars.

<sup>j</sup> Viz. with looking vainly for help ; see on xi. 20.

<sup>k</sup> I. e. Because I saw that, if the case came for trial before the judges in

- 22 Then let my shoulder fall from the shoulder blade,  
And mine arm be broken from the bone.  
23 For calamity from God<sup>l</sup> was a terror to me,  
And by reason of his excellency<sup>m</sup> I could do nothing.

*He had never put his trust in riches, or been drawn  
from God by the temptation to adore sun or moon.*

- 24 If I have made gold my hope,  
And have said to the fine gold, ‘Thou art my confidence’ ;  
25 If I rejoiced because my wealth was great,  
And because mine hand had gotten much ;  
26 If I beheld<sup>1</sup> the sun when it shined,  
Or the moon walking in brightness ;  
27 And my heart hath been secretly enticed,  
And<sup>2</sup> my mouth hath kissed my hand.  
28 This also were an iniquity to be punished by the judges :  
For I should have<sup>3</sup> lied to God<sup>n</sup> that is above.

*He had never rejoiced at the misfortune of an enemy,  
never been inhospitable, never hypocritical.*

- 29 If I rejoiced at the destruction of him that hated me,  
Or lifted up myself when evil found him ;  
30 (Yea, I suffered not my<sup>4</sup> mouth to sin  
By asking his life with a curse ;)  
31 If the men of my tent said not,  
‘<sup>5</sup>Who can find one that hath not been satisfied with his flesh<sup>o</sup>? ’  
32 The stranger did not lodge in the street ;  
But I opened my doors to<sup>6</sup> the traveller ;  
33 If<sup>7</sup> like Adam<sup>p</sup> I covered my transgressions,

<sup>1</sup> Heb.  
the light.

<sup>2</sup> Heb.  
my hand

<sup>3</sup> my  
kissed

<sup>4</sup> my  
mouth.

<sup>5</sup> Or,  
denied

<sup>6</sup> Heb.  
God

<sup>7</sup> Heb.  
palate.

<sup>8</sup> Or,  
Oh that

<sup>9</sup> we had  
of his

<sup>10</sup> flesh !

<sup>11</sup> we can-  
not be

<sup>12</sup> satisfied.

<sup>13</sup> Heb.  
the way.

<sup>14</sup> Or,  
after the

<sup>15</sup> manner  
of men

the ‘gate’ (see on v. 4), my position and influence would secure a verdict in my favour.

<sup>1</sup> I. e. the retribution which such conduct would bring upon me.

<sup>m</sup> Rather *loftiness* (as displayed viz. in judgement). Cf. xiii. 11.

<sup>n</sup> Viz. by practising idolatry in secret, while ostensibly a worshipper of God. The marg. (nearly = AV.) may be disregarded.

<sup>o</sup> I. e. Where can we find any one who has not experienced his hospitality? The marg. (= AV.) may be disregarded.

<sup>p</sup> Either rend. is possible; but the marg. is preferred by most modern

By hiding mine iniquity in my bosom ;  
 Because I feared the great multitude,  
 And the contempt of families terrified me <sup>q</sup>,  
 So that I kept silence, and went not out of the door—

*Could any one allege that Job had been guilty of such sins, he would boldly and fearlessly bring the indictment before his Judge.*

Oh that I had one to hear me !

35

(Lo, here is my <sup>1</sup> signature, let the Almighty answer me <sup>r</sup> ;)

<sup>1</sup> Heb. mark.  
<sup>2</sup> Heb. book <sup>s</sup>.  
 And that I had the <sup>2</sup> indictment which mine adversary hath written !

Surely I would carry it upon my shoulder ;

36

I would bind it unto me as a crown <sup>t</sup>.

I would declare unto him the number of my steps ;

37

<sup>3</sup> Or, present it to him As a prince would I <sup>s</sup> go near unto him.

*Of his large estates (cf. i. 3) none had ever been acquired by him unjustly <sup>u</sup>.*

If my land cry out against me,

38

And the furrows thereof weep together <sup>v</sup> ;

scholars. There is no obvious reason for a reference to Adam ; and Adam did not, as in the case here put by Job, conceal his transgression from men, but from God.

<sup>q</sup> I.e. he had never done anything of which he was ashamed, or which would not bear publicity. 'Families' means the leading clans, whether in Job's own tribe or in neighbouring tribes.

<sup>r</sup> Job speaks, as he has done often elsewhere, in legal phraseology. Here, he says, is my solemn signature to these protestations of innocence ; let the Almighty refute them, and 'answer me,' if He can !

<sup>s</sup> Or, scroll. The same word is used of a legal document in Jer. xxxii. 10, 11, 12, &c. (RV. deed).

<sup>t</sup> I.e. I would triumph in the possession of it (because viz. it would contain nothing to incriminate me) ; I would also (v. 37) declare to my Judge every action of my life, and present (marg.) the indictment fearlessly before Him.

<sup>u</sup> Vv. 38-40 seem where they stand to be out of place : it has been plausibly suggested that they stood originally after v. 12. Most of the paragraphs in this chapter begin with *If* ; so that a scribe might easily have omitted one accidentally, and afterwards, discovering his mistake, have added it at the end of the chapter.

<sup>v</sup> On account viz. of the wrong done to those from whom it had been unjustly seized (cf. xxiv. 2 ; 1 Kings xxi ; Isa. v. 8 ; Mic. ii. 2).

- 39 If I have eaten the <sup>1</sup>fruits thereof without money,  
Or have caused the owners thereof to lose their life :  
40 Let <sup>2</sup>thistles <sup>x</sup> grow instead of wheat,  
And <sup>y</sup>cockle <sup>x</sup> instead of barley.

The words of Job are ended.

<sup>1</sup> Heb.  
*strength*<sup>w.</sup>

<sup>2</sup> Or,  
*thorns*

<sup>y</sup> Or,  
*noisome  
weeds*

## CHAPTERS XXXII-XXXVII.

### *The speeches of Elihu.*

The speeches of Elihu, there can be no reasonable doubt, are not part of the original poem of Job: they are the addition of a writer who desired to develop certain considerations which did not seem to him to have been sufficiently emphasized by the three friends. Elihu is represented as a young man, with considerable self-consciousness about him (see xxxii. 14-22, xxxiii. 33; and especially xxxvi. 3, 4, where he claims to be 'one perfect in knowledge'), who had been listening to the debate, and, when the others had finished, had felt constrained to come forward and state his views. What he says falls into five parts: the first (ch. xxxii) is introductory; in the second, third, and fourth (chs. xxxiii-xxxv) he criticizes Job's positions; the fifth (chs. xxxvi-xxxvii) contains Elihu's positive contribution to the solution of the problem. The two main principles to which he appeals are (1) the disciplinary value of suffering (cf. in Eliphaz's first speech, v. 17-27); and (2) the greatness of God, which renders Him incapable of all pettiness and injustice. In style these speeches differ perceptibly from other parts of the poem: they are often prolix and laboured: they also contain several passages the meaning of which is obscure or uncertain, partly, it seems, through an inherent indistinctness of expression peculiar to the writer, and partly through textual corruption.

- 32 So these three men ceased to answer Job, because he  
<sup>2</sup> was righteous in his own eyes. Then was kindled the  
 wrath of Elihu the son of Barachel the Buzite <sup>a</sup>, of the  
 family of Ram: against Job was his wrath kindled,  
<sup>3</sup> because he justified himself rather than God. Also  
 against his three friends was his wrath kindled, because  
 they had found no answer, and yet had condemned Job <sup>b</sup>.

<sup>w</sup> Cf. for the expression Gen. iv. 12.

<sup>x</sup> The margins are preferable.

<sup>a</sup> A member of the tribe of Buz (Gen. xxii. 21), a brother-tribe to that of Uz (*ibid.*), to which Job belonged (Job i. 1, where see the note).

<sup>b</sup> Rather (Davidson), *had not found an answer, and condemned Job.*

<sup>1</sup> Heb.  
waited  
for Job  
with  
words.

Now Elihu had <sup>1</sup> waited to speak unto Job, because they <sup>4</sup> were elder than he. And when Elihu saw that there was <sup>5</sup> no answer in the mouth of these three men, his wrath was kindled.

And Elihu the son of Barachel the Buzite answered and <sup>6</sup> said,

*The reasons which constrained Elihu to join at last  
in the debate.*

**I.** *Wisdom is the gift not of mere years, but of the Divine spirit common to all men, which accordingly, he felt, entitled him also to speak.*

I am young, and ye are very old ;  
Wherefore I held back, and durst not shew you mine opinion.

I said, ‘Days should speak,  
‘And multitude of years should teach wisdom.’

But there is a spirit <sup>c</sup> in man,  
And the breath <sup>c</sup> of the Almighty giveth them understanding.

<sup>2</sup> Or,  
<sup>say</sup>  
<sup>3</sup> Or,  
*Lest ye*  
<sup>should</sup>  
<sup>say, ‘We</sup>  
<sup>have</sup>  
<sup>found</sup>  
<sup>out</sup>

It is not the great that are wise,  
Nor the aged that understand judgement.

<sup>4</sup> Therefore I <sup>2</sup> said <sup>d</sup>, ‘Hearken to me;  
<sup>5</sup> ‘I also will shew mine opinion.’

**2.** *He has been dissatisfied with the arguments employed by Job's three friends.*

<sup>6</sup> wisdom’; Behold, I waited for your words,  
God thrust-  
eth him down,  
not man:  
now he &c. I listened for your reasons,  
Whilst ye searched out what to say.  
Yea, I attended unto you,  
And, behold, there was none that convinced <sup>e</sup> Job,  
Or that answered his words, among you.  
<sup>7</sup> Beware lest ye say, ‘We have found wisdom;

<sup>c</sup> The Divine spirit, or breath, which gives all men life and intelligence (xxvii. 3, xxxiii. 4; Isa. xlvi. 5).

<sup>d</sup> The margin is preferable.

<sup>e</sup> An archaism for *convicted*. Cf. John xvi. 8 RV.

- ‘God may vanquish him, not man<sup>f</sup> ;  
 14 For he hath not directed his words against me ;  
 Neither will I answer him with your speeches.

3. *The discomfiture of Job's friends will not silence him : he is conscious of thoughts and emotions stirring within him, which will not be repressed.*

- 15 They are amazed, they answer no more :  
 They have not a word to say.  
 16 And shall I wait, because they speak not,  
 Because they stand still, and answer no more ?  
 17 I also will answer my part,  
 I also will shew mine opinion.  
 18 For I am full of words ;

- The spirit <sup>1</sup> within me constraineth me.  
 19 Behold, my belly is as wine which hath no vent ;  
 Like new <sup>2</sup> bottles <sup>3</sup> it is ready <sup>h</sup> to burst.  
 20 I will speak, that I may <sup>4</sup> be refreshed ;  
 I will open my lips and answer.  
 21 Let me not, I pray you, respect any man's person ;  
 Neither will I give flattering titles unto any man.  
 22 For I know not to give flattering titles ;  
 Else would my Maker soon take me away.

<sup>1</sup> Heb. of  
my belly.

<sup>2</sup> Or,  
wine-  
skins

<sup>3</sup> Or,  
which  
are  
ready

<sup>4</sup> Or, find  
relief

*Elihu craves Job's attention : he speaks sincerely ; and he will address him as a fellow man, not as a God who would overwhelm him with His might.*

- 33 Howbeit, Job, I pray thee, hear my speech  
 And hearken to all my words.

- 2 Behold now, I have opened my mouth,  
 My tongue hath spoken in my <sup>5</sup> mouth.

<sup>5</sup> Heb.  
palate.

<sup>f</sup> I.e. do not think that you have found in Job a wisdom which only God can overcome : Job has not yet (*v. 14<sup>a</sup>*) tried conclusions with me. The marg. (= A.V.) may be disregarded.

<sup>g</sup> The marg. gives the correct rendering. Cf. Josh. ix. 4, 13 (R.V.); Matt. ix. 17 (R.V.).

<sup>h</sup> The text is preferable.

<sup>j</sup> The marg. is preferable.

My words shall utter the uprightness of my heart ; 3  
 And that which my lips know they shall speak sincerely.  
 The spirit of God hath made me, 4  
 And the breath of the Almighty giveth me life.

<sup>1</sup> Or, I am according to thy wish in God's stead. <sup>2</sup> Or, causes of alienation. <sup>3</sup> Or, Behold, in this thou art not just ; I will answer thee : for &c. <sup>4</sup> Or, Why dost thou strive against him, for that he... matters ?

If thou canst, answer thou me ; 5  
 Set thy words in order before me, stand forth. Behold, <sup>1</sup> I am toward God even as thou art <sup>a</sup> : I also am formed out of the clay. Behold, my terror shall not make thee afraid, 7 Neither shall my pressure be heavy upon thee <sup>b</sup>.

*Job is wrong in insisting that God is his enemy, and does not answer his complaints.*

Surely thou hast spoken in mine hearing, 8  
 And I have heard the voice of thy words, saying,  
 'I am clean, without transgression ; 9  
 'I am innocent, neither is there iniquity in me <sup>c</sup> :  
 'Behold, he findeth <sup>d</sup> occasions <sup>e</sup> against me, 10  
 'He counteth me for his enemy <sup>f</sup> ;  
 'He putteth my feet in the stocks, 11  
 'He marketh all my paths <sup>g</sup>.  
 '<sup>3</sup> Behold,' I will answer thee, 'in this thou art not just <sup>g</sup> ;' 12  
 For God is greater than man <sup>h</sup>.  
 'Why dost thou strive against him ? 13  
 For he giveth not account of any of his matters <sup>i</sup>.

<sup>a</sup> I. e. I am in the same relation to God that thou art, a man like thyself. The marg. (= A.V.) may be disregarded.

<sup>b</sup> As Job had complained that God had done (see ix. 34, xiii. 21).

<sup>c</sup> See ix. 21, x. 7, xvi. 17, xxiii. 10-12, xxvii. 5, 6, xxxi.

<sup>d</sup> The Heb. word means *frustrations* (it is paraphrased by *alienation* in Num. xiv. 34). But perhaps, with a slight change, we should read the word found in Judges xiv. 4, which does mean 'occasions' (i. e. pretexts for hostility ; cf. x. 13-17).

<sup>e</sup> See xiii. 24<sup>b</sup> (where 'hold' represents the same Heb. as 'count' here).

<sup>f</sup> See xiii. 27<sup>d</sup>.

<sup>g</sup> Either rend. is possible, but that of the text (= My answer is, 'In this thou art not just') is probably to be preferred.

<sup>h</sup> And consequently above all arbitrary, unreasoning hostility.

<sup>i</sup> The marg. is preferable. Elihu asks, Why does Job complain against God that He refuses to give any account of His apparently arbitrary dealings with man ? But the Heb. word in line 2 nowhere else means 'give

*On the contrary, God speaks to man in many ways: by visions of the night He withdraws him from his sinful purpose;*

14 For God speaketh <sup>1</sup> once,  
Yea twice <sup>k</sup>, though man regardeth it not.

15 In a dream, in a vision of the night,  
When deep sleep falleth upon men,  
In slumberings upon the bed;

16 Then he <sup>2</sup> openeth the ears of men,  
And sealeth their instruction <sup>m</sup>,

17 <sup>3</sup> That he may withdraw man from his purpose <sup>n</sup>,  
And hide pride from man;

18 <sup>4</sup> He keepeth back <sup>o</sup> his soul from the pit,  
And his life from perishing by the <sup>5</sup> sword <sup>p</sup>.

*or He sends upon him the discipline of sickness; and, if he accepts this, restores him to health and favour.*

19 He is chastened also with pain upon his bed,  
<sup>6</sup> And with continual strife in his bones <sup>q</sup>:

20 So that his life abhorreth bread,  
And his soul dainty meat.

21 His flesh is consumed away, that it cannot be seen;  
And his bones that were not seen stick out.

<sup>1</sup> Or, in one way, yea,  
<sup>2</sup> Heb. uncover-eth<sup>1</sup>.  
<sup>3</sup> Or, That man may put away his pur- pose, and that he may hide  
<sup>4</sup> Or, That he may keep back  
<sup>5</sup> Or, weapons  
<sup>6</sup> An- other reading is, While all his bones are firm.

account of'; and probably the second part of the marg. should be rendered, *for that he answereth not any of his (man's, v. 12) words (appeals)?—as Job had often complained (xix. 7; xxx. 20: cf. xiii. 24; xxiii. 3).*

<sup>k</sup> The marg. is preferable.

<sup>1</sup> For the expression, cf. 1 Sam. ix. 15 (RVm.); xx. 2 (RVm.).

<sup>m</sup> I.e. puts the seal to, or confirms, their moral education (viz. by dreams, diverting a man from his evil purpose, and warning him of the consequences of persisting in sin).

<sup>n</sup> The rend. of the text is preferable. (The Heb. is here defective: two letters must be supplied to obtain the rend. of the text (= A.V.), and one to obtain that of the marg. 'Purpose' (lit. *work*) means here *evil* purpose. The Sept., however, for 'from his purpose' has 'from unrighteousness,' which may be right.)

<sup>o</sup> The marg. expresses more distinctly the object with which (v. 16) God warns the sinner by dreams.

<sup>p</sup> The marg. is preferable. The Heb. word means *missiles* (see Joel ii. 8 RVm.), fig. here for Divine judgements.

<sup>q</sup> The reading of the text is preferable. 'Strife' is a figure for the pains and restlessness of sickness.

	Yea, his soul draweth near unto the pit,	22
<sup>1</sup> Or, <i>a mes-</i>	And his life to the destroyers <sup>r</sup> .	
<i>senger</i>	If there be with him <sup>s</sup> <sup>1</sup> an angel <sup>t</sup> ,	
<sup>2</sup> Or, of the thou-	An interpreter, one <sup>2</sup> among a thousand <sup>u</sup> ,	23
<i>sand</i>	To shew unto man <sup>3</sup> what is right for him <sup>v</sup> ;	
<sup>3</sup> Or, <i>his up-</i>	<sup>4</sup> Then <sup>w</sup> he is gracious unto him, and saith,	24
<i>rightness</i>	'Deliver him from going down to the pit,	
<sup>4</sup> Or, <i>And</i>	'I have found a ransom <sup>x</sup> .'	
<i>he be</i>	His flesh shall be fresher than a child's;	25
<i>gracious</i>	He returneth to the days of his youth:	
<i>... and</i>	He prayeth unto God, and he is favourable unto him;	26
<i>say ...</i>	So that he seeth his face <sup>y</sup> with joy:	
<i>ransom:</i>	And he restoreth unto man his righteousness.	
<i>his flesh</i>	<sup>■</sup> He singeth before men <sup>z</sup> , and saith <sup>aa</sup> ,	27
<i>&amp;c.</i>	'I have sinned, and perverted that which was right,	
<sup>5</sup> Or, <i>He</i>	'And <sup>b</sup> it profited me not <sup>bb</sup> :	
<i>looketh</i>	'He hath redeemed my soul from going into the pit,	28
<i>upon</i>	'And my life shall behold the light.'	
<i>men</i>	<sup>6</sup> Or, <i>it</i> 'And my life shall behold the light.'	
<i>was not required unto me</i>	<i>Or, it was not meet for me</i>	

<sup>r</sup> Lit. *the slayers*,—i.e., probably, angels, poetically regarded as bringing death (cf. Exod. xii. 23; 1 Cor. x. 10).

<sup>s</sup> Rather, *for him*. *Vv. 23-25* probably mean: If there is an angel to interpret to the afflicted sinner the providential meaning of his sickness, and to lead him into the right way, and if God consequently has mercy upon him, and grants him a reprieve, then his health is restored. Others think that 'he' (*v. 24*) is the angel, who intercedes for the sick man.

<sup>t</sup> The marg. (= AV.) may be disregarded.

<sup>u</sup> I.e. one pre-eminent among a large number (cf. Eccles. vii. 28; Song of Songs v. 10). The marg. means, one of the many at God's disposal, or of the many deputed for this special service.

<sup>v</sup> The marg. gives the lit. meaning of the Heb.

<sup>w</sup> Either rend. is possible; but the marg. is on the whole preferable.

<sup>x</sup> I.e., probably, the sinner's penitence, brought about by his sickness.

<sup>y</sup> I.e. is admitted (in a spiritual sense) to His presence,—a privilege of the righteous (Ps. xi. 7). The expression is a fig. application of the same phrase, as used of the admission of a courtier or other favoured person to the presence of a monarch: cf. Gen. xlivi. 3; 2 Sam. xiv. 24, 28; 2 Kings xxv. 19; also Gen. xxxiii. 10.

<sup>z</sup> The marg. (= AV.) may be disregarded.

<sup>aa</sup> The restored sinner is here represented as giving public expression to his gratitude in a short psalm of confession and thanksgiving.

<sup>bb</sup> The first marg. is the most probable rendering of the Heb.

*Such are the ways in which God speaks to man: if Job can say nothing in reply, let him listen, and learn further wisdom from Elihu.*

- 29 Lo, all these things doth God work,  
    Twice, *yea* thrice, with a man,  
30 To bring back his soul from the pit,  
    That he may be enlightened with the light of<sup>1</sup> the living<sup>cc.</sup> <sup>1</sup> Or,  
31 Mark well, O Job, hearken unto me:  
    Hold thy peace, and I <sup>dd</sup> will speak.  
32 If thou hast<sup>ee</sup> any thing to say, answer me:  
    Speak, for I desire to justify thee.  
33 If not, hearken thou <sup>dd</sup> unto me:  
    Hold thy peace, and I will teach thee wisdom.

**34** Moreover Elihu answered and said,

*Elihu protests against Job's complaint that God has dealt with him unjustly.*

- 2 Hear my words, ye wise men<sup>a</sup>;  
    And give ear unto me, ye that have knowledge.  
3 For the ear trieth words,  
    As the palate tasteth meat.  
4 Let us choose for us that which is right:  
    Let us know among ourselves what is good.  
5 For Job hath said, 'I am righteous,  
    'And God hath taken away my right<sup>b</sup>:  
6 'Notwithstanding my right I am accounted a liar<sup>c</sup>;  
    '<sup>ee</sup> My wound is incurable, though I am without trans-<sup>d</sup>gression.'

<sup>2</sup> Or,  
*Should I lie against my right?*  
<sup>s</sup> Heb. *Mine arrow*<sup>d</sup>.

<sup>cc</sup> Cf. Ps. lvi. 13; cxvi. 9.

<sup>dd</sup> The pronoun (in each case) is emphatic.

<sup>ee</sup> The word *hast* is emphatic.

<sup>a</sup> I.e. not Job's three friends, but impartial bystanders, whom Elihu pictures as being present (cf. vv. 10, 34), and whom he supposes (v. 3,—repeated, with trifling differences, from xii. 11) to be naturally able to recognize what is sound and right.

<sup>b</sup> See ix. 21; xxvii. 2.

<sup>c</sup> Viz. when I maintain my innocence. The marg. (= A.V.),—in which 'lie' will have the meaning of *falsely admit my guilt*,—though possible, is less probable.

<sup>d</sup> Comp., for the figure, vi. 4.

	What man is like Job,	7
	Who drinketh up scorning like water <sup>e</sup> ?	
	Which goeth in company with the workers of iniquity,	8
	And walketh with wicked men.	
	For he hath said, ‘It profiteth a man nothing	9
<sup>1</sup> Or, consent with See Ps. 1. 18.	‘That he should <sup>1</sup> delight himself <sup>f</sup> with God <sup>g</sup> ,’	
	<i>Injustice is inconsistent with the very idea of God (cf. viii. 3);</i>	
	Therefore hearken unto me, ye men of understanding :	10
	Far be it from God, that he should do wickedness ;	
	And from the Almighty, that he should commit iniquity.	11
	For the work of a man shall <sup>h</sup> he render unto him,	
	And cause <sup>h</sup> every man to find according to his ways.	
	Yea, of a surety, God will not do wickedly,	12
	Neither will the Almighty pervert judgement.	
<sup>2</sup> Or, <i>laid</i> upon him	<i>who is the supreme Governor of the world, and of His own free will sustains life upon it.</i>	
<sup>3</sup> Accord- ing to another reading, <i>If he cause his heart to return unto himself.</i>	Who gave him a charge over the earth ?	13
<sup>4</sup> Or, upon himself	Or who hath <sup>2</sup> disposed <sup>k</sup> the whole world ?	
<sup>5</sup> Heb. him.	<sup>3</sup> If <sup>1</sup> he set his heart <sup>4</sup> upon <sup>5</sup> man,	14
	<i>If he gather unto himself his spirit and his breath ;</i>	

<sup>e</sup> Fig. for, delights in such mocking blasphemy (v. 5<sup>b</sup>). Cf. xv. 16<sup>b</sup>.

<sup>f</sup> The Heb. word means *to be pleased*: it thus expresses rather less than ‘delight himself,’ and rather more than ‘consent.’ (Ps. 1. 18 is cited, because the construction in the Heb. is the same there as here.)

<sup>g</sup> Job has never expressed this doctrine in so many words: but it would be a natural inference from such passages as ix. 22, 31 f.; x. 3; xxi. 7 ff.

<sup>h</sup> Rather, *doth . . . And he causeth*: cf. on xviii. 5.

<sup>j</sup> So that, it is implied, he could have no motive for injustice.

<sup>k</sup> The marg. may be disregarded. The implied answer to the question is, of course, No one but Himself: He is the Supreme Ruler of the world.

<sup>1</sup> Render: *If he were to set his heart* (i.e. his mind or attention) *upon himself* (marg. 4); and then, *were to gather, would perish, would turn*. If God were to confine His regard to Himself, and withdraw His vivifying spirit (Isa. xlvi. 5) from the world, all flesh would at once perish. The verses are intended to shew that God is the sole sustainer of life upon the earth. The meaning with the reading noted on the first marg. is not substantially different (‘heart,’ as before, = attention).

15 All flesh shall perish together,  
And man shall turn again unto dust.

*Justice is involved in the very idea of a sovereign  
Ruler of the world.*

- 16<sup>1</sup> If now thou hast understanding<sup>m</sup>, hear this :  
Hearken to the voice of my words.
- 17 Shall even one that hateth right govern ?  
And wilt thou condemn him that is just and mighty ?
- 18<sup>2</sup> Is<sup>n</sup> it fit to say to a king, ‘Thou art vile?’  
*Or to nobles, ‘Ye are wicked?’*
- 19 How much less to him that respecteth not the persons of  
princes,  
Nor regardeth the rich more than the poor ?  
For they all are the work of his hands.
- 20 In a moment they die,<sup>3</sup> even at midnight<sup>o</sup> ;  
The people<sup>p</sup> are shaken and pass away,  
And the mighty are taken away without hand<sup>q</sup>.
- And it is secured by God’s omniscience (cf. xi. 10 f.).*
- 21 For his eyes are upon the ways of a man,  
And he seeth all his goings.
- 22 There is no darkness, nor shadow of death,  
Where the workers of iniquity may hide themselves.
- 23 For he needeth not further to consider a man<sup>r</sup>,

<sup>m</sup> The Heb., as pointed, is peculiar ; but, if correct, it must be rendered as in the marg. It is, however, better to accent a word differently, and to render as in the text.

<sup>n</sup> The marg. (implying only a change in the vowel-points of one word) must be followed :—

<sup>18</sup> Who saith to a king, ‘Thou art vile,’  
And to nobles, ‘Ye are wicked’;

<sup>19</sup> That respecteth not, &c.

I.e. who rebukes the mightiest of the earth without fear.

<sup>o</sup> The text adheres to the Massoretic interpunction, the margin (substantially = AV.) disregards it. Symmetry commends the former.

<sup>p</sup> I.e. the people of these potentates : they and their rulers (line 3) alike find themselves, when it seems good to Him, suddenly overthrown.

<sup>q</sup> I.e. through no human agency, by the unseen power of God : cf. Dan. ii. 34; viii. 25; Lam. iv. 6.

<sup>r</sup> I.e. no prolonged inquiry is needed by Him (the word ‘man’ is

<sup>1</sup> Or,  
Only  
under-  
stand  
<sup>2</sup> Or, as  
read by  
some  
ancient  
versions,  
Who  
saith  
to...vile,  
and to...  
wicked ;  
that re-  
specteth  
&c.

<sup>3</sup> Or, and  
at mid-  
night the  
people  
&c.

That he should go before God in judgement.

<sup>1</sup> Or, without inquisition  
He breaketh in pieces mighty men <sup>1</sup> in ways past finding out<sup>s</sup>,  
And setteth others in their stead.

*Thus His judgement overtakes without fail the powerful oppressor.*

Therefore he taketh knowledge of their works ;

<sup>2</sup> Heb. crushed. And he overturneth them in the night, so that they are destroyed.

He striketh them as wicked men

<sup>3</sup> Heb. In the place of be-holders. <sup>3</sup> In the open sight of others ;

Because they turned aside from following him,

And would not have regard to any of his ways :

<sup>4</sup> So that they caused the cry of the poor to come unto him,

And he heard the cry of the afflicted <sup>t</sup>.

When he <sup>u</sup> giveth quietness, who then can condemn ?

And when he hideth his face, who then can behold him ?

Whether it be done unto a nation, or unto a man, alike :

That the godless man reign not,

That there be none to ensnare <sup>v</sup> the people.

*All reasonable men will condemn Job for complaining of God's rule of the world.*

For hath any said unto God <sup>w</sup>,

emphatic). But the Heb. is strange ; and the line is much improved by the addition of a letter : *For he appointeth no set time for a man*, i.e. no fixed time for investigation, as a human judge would do.

<sup>s</sup> The marg. must be followed. God's omniscience enables Him to act without any special investigation.

<sup>t</sup> I.e. such oppressors bring upon themselves their own destruction, by so maltreating the poor as to cause their cry to mount up to Yahweh, and compel Him to interpose and strike them down.

<sup>u</sup> The pron. is emphatic. The verse is difficult ; but the most probable meaning is : When God giveth rest (from tyrannical rule), who can condemn Him (for indifference or injustice) ? and when He hideth His face (viz. from the deposed tyrant, in displeasure), who can behold Him (i.e. recover His favour) ? *V.* 30 then states the object for which God interferes in such ways.

<sup>v</sup> Fig. for, allure to ruin. See 1 Sam. xviii. 21.

<sup>w</sup> The word 'God' is shewn by its position to be emphatic. The verse

- ‘ I have borne *chastisement*,<sup>1</sup> I will not offend *any more*<sup>x</sup>: <sup>1</sup> Or,  
 32 ‘ That which I see not teach thou me<sup>y</sup>:      *though I*  
 ‘ If I have done iniquity, I will do it no more<sup>z</sup>?      *offend*  
 33 Shall his recompence be as thou wilt, that thou refusest it?      *not*  
 For thou must choose, and not I<sup>aa</sup>:  
 Therefore speak what thou knowest.  
 34 Men of understanding will say unto me,  
 Yea, every wise man that heareth me:  
 35 ‘ Job speaketh without knowledge,  
 ‘ And his words are without wisdom.’  
 36 Would that Job were tried unto the end,  
 Because of his answering like wicked men<sup>bb</sup>.  
 37 For he addeth rebellion unto his sin<sup>cc</sup>,  
 . He clappeth his hands among us<sup>dd</sup>,  
 And multiplieth his words against God.

## 35 Moreover Elihu answered and said,

*Elihu prepares to answer Job's contention that righteousness is of no profit to a man.*

- 2 Thinkest thou this<sup>a</sup> to be *thy* right,  
 Or sayest thou, ‘ My righteousness is more than God's<sup>b</sup>,’  
 3 That thou sayest, What advantage will it be unto thee?

means: Has any one ever complained to *God*, as Job has done, of being treated unjustly, and punished for offences of which he has no knowledge?

<sup>x</sup> The marg. is preferable.

<sup>y</sup> I.e. tell me the sins that I know not of (cf. xiii. 23). The pron. *thou* is emphatic.

<sup>z</sup> The stress lies on the word ‘ If’: if Job has done iniquity, he will do it no more; but he does not admit that he has done it.

<sup>aa</sup> I.e., Is God to recompense thee, as *thou* deemest right, that thou art dissatisfied with what He does do? I say this, for *thou* must choose,—i.e. propose a better system of recompense,—not I (who am satisfied with things as they are).

<sup>bb</sup> I.e. would that Job's trials (vii. 18) might continue, till he gives up answering in this fashion.

<sup>cc</sup> Job's ‘ sin’ is that of his former life (which, like Eliphaz in ch. xxii, Elihu assumes); his ‘ rebellion’ is his present defiant attitude towards God.

<sup>dd</sup> In open mockery (xxvii. 23) of God.

<sup>a</sup> The word ‘ this’ points forwards to ‘ That thou sayest,’ &c. in v. 3.

<sup>b</sup> Or (Davidson), *And callest thou it, ‘ My just cause before God’*; cf. iv. 17 RVm.

*And, ‘What profit shall I have, more than if I had sinned<sup>c</sup>?’*

I<sup>d</sup> will answer thee,  
And thy companions with thee.

4

*God is too lofty to be affected by human conduct: it is consequently only men themselves who are either benefited by their righteousness, or injured by their sin<sup>e</sup>.*

Look unto the heavens, and see;  
And behold the skies, which are higher than thou<sup>f</sup>.  
If thou hast sinned, what doest thou against him?  
And if thy transgressions be multiplied, what doest thou unto him?  
If thou be righteous, what givest thou him?  
Or what receiveth he of thine hand<sup>g</sup>?  
Thy wickedness may hurt a man as thou art;  
And thy righteousness may profit a son of man.

5

6

7

8

*The reason why the innocent often cry in vain for redress, and so fare no better than the wicked, is that they cry amiss; they do not really seek their help from God.*

By reason of the multitude of oppressions they cry out;  
They cry for help by reason of the arm of the mighty.  
But none saith, ‘Where is God my Maker,  
‘Who giveth songs in the night<sup>h</sup>;  
‘Who teacheth us more than the beasts of the earth,  
‘And maketh us wiser than the fowls of heaven<sup>i</sup>?’

9

10

11

<sup>c</sup> See the passages cited on xxxiv. 9 (where Elihu attributes the same argument to Job).

<sup>d</sup> The pron. is emphatic.

<sup>e</sup> It is assumed in the argument that *some one* must be both benefited by righteousness and injured by sin.

<sup>f</sup> Cf. xxii. 12 in the third speech of Eliphaz.

<sup>g</sup> With vv. 6, 7, comp. the similar argument of Eliphaz, xxii. 2, 3.

<sup>h</sup> I. e. who enables those whom He has delivered to utter songs of thanksgiving in the night; cf. Ps. xlvi. 8.

<sup>i</sup> I.e. who gives to man a higher wisdom than to the beasts, enabling

- 12 There they cry,<sup>1</sup> but none giveth answer<sup>k</sup>,  
Because of the pride of evil men.
- 13 Surely God will not hear vanity<sup>l</sup>,  
Neither will the Almighty regard it.
- 14 How much less when thou sayest<sup>2</sup> thou beholdest him  
not<sup>m</sup>,  
The cause is before him, and thou waitest for him<sup>n</sup>!
- 15 But now, because he hath not visited in his anger,<sup>o</sup>  
<sup>s</sup> Neither<sup>o</sup> doth he greatly regard arrogance;
- 16 Therefore doth Job open his mouth in vanity<sup>p</sup> ;  
He multiplieth words without knowledge.

<sup>1</sup> Or, but  
he an-  
swereth  
not<sup>2</sup> Or,  
thou be-  
holdest  
him not!<sup>3</sup> The  
cause is  
before  
him ;  
therefore  
wait thou  
for him.<sup>3</sup> Or,  
Thou  
sayest,  
<sup>t</sup> He doth  
not  
greatly  
regard  
arro-  
gance.  
<sup>Thus</sup>  
doth &c.

36 Elihu also proceeded, and said,

*Elihu commends what he still has to say to Job's attention.*

<sup>2</sup> <sup>4</sup> Suffer me a little, and I will shew thee ;  
For<sup>5</sup> I have yet somewhat to say on God's behalf.

3 I will fetch my knowledge from afar<sup>a</sup>,  
And will ascribe righteousness to my Maker.

<sup>4</sup> Heb. *Wait for.*    <sup>5</sup> Heb. there are *yet words for God.*

them not merely, like animals, to cry instinctively for help, but to cry to God as their helper.

<sup>k</sup> The marg. is preferable. The clause is parenthetical; 'they cry' being continued by 'Because of the pride of evil men' (v. 9).

<sup>l</sup> Lit. *unreality*, i.e. mere empty complaining (v. 9), not the voice of true religious trust (vv. 10, 11).

<sup>m</sup> I.e. when thou complainest that thou canst not find Him (xiii. 24; xxiii. 8 f.; xxx. 20).

<sup>n</sup> The text means (continuing the citation of Job's words on line 1), The cause (thou sayest) is before Him, but thou waitest in vain for Him to give judgement upon it (cf. xiii. 18-24; xxiii. 3-9; xxxi. 35-37): the marg. means (making the words Elihu's reply), The cause is before Him, and thou hast but to wait till He appears to give judgement upon it. It is difficult to say which interpretation is correct.

<sup>o</sup> The marg. is preferable. The line states the conclusion which Job draws from the slowness with which God punishes evil, viz. that He is indifferent to it, so that righteousness profits a man no more than sin (vv. 2, 3). But the word rendered 'arrogance' occurs nowhere else; and the rendering (derived from the Arabic) is very questionable. We should probably, adding a letter, read (with Sept., Vulg.) *transgression*.

<sup>p</sup> Better, *with emptiness*, i.e. empty, groundless allegations against God.

<sup>a</sup> I. e. I will deal with the subject comprehensively.

For truly my words are not false :  
One that is perfect in knowledge <sup>b</sup> is with thee.

*God rules all justly : if He sends affliction upon men,  
it is as a warning, to rouse them to a sense of their  
sin,*

Behold, God is mighty, and <sup>c</sup> despiseth not any :

- <sup>1</sup> Heb. heart. He is mighty in strength of <sup>1</sup> understanding. 5  
 He preserveth not the life of the wicked <sup>d</sup> : 6  
 But giveth to the afflicted *their* right.  
 He withdraweth not his eyes from the righteous : 7  
 But with kings upon the throne  
 He setteth them for ever, and they are exalted.  
 And if they be bound in fetters, 8  
 And be taken in the cords of affliction ;  
 Then he sheweth them their work <sup>e</sup>, 9  
 And their transgressions, that they have behaved themselves proudly.  
 He openeth also their ear to instruction,  
 And commandeth that they return from iniquity. 10

*and their prosperity depends upon their listening  
to the warning.*

If they hearken and serve *him*, 11

- <sup>2</sup> Or, pleasant- They shall spend <sup>f</sup> their days in prosperity,  
ness And their years in <sup>2</sup> pleasures <sup>g</sup>.  
<sup>3</sup> Or, weapons But if they hearken not, they shall perish <sup>h</sup> by <sup>3</sup> the <sup>12</sup> sword <sup>i</sup>,

<sup>b</sup> Elihu means himself.

<sup>c</sup> Rather, *but*. The verse means: God's might does not interfere with His justice: He treats none as below His notice; and He has the 'understanding' to discriminate between the righteous and the wicked (which Job had denied that God did, ix. 22-24).

<sup>d</sup> As Job had maintained (xii. 6; xxi. 7 ff.; xxiv. 1 ff., 22 RVm.).

<sup>e</sup> I. e. their evil work, their misdoings. 'Sheweth' is an archaism for *declareth to*, as xxxii. 6, 10, 17; cf. Isa. lviii. 1 (the same Heb.).

<sup>f</sup> Better, *They spend* (see on xviii. 5).

<sup>g</sup> The marg. is preferable (the Heb. is the same as in Ps. xvi. 6).

<sup>h</sup> Better, *they perish . . . they die.*

<sup>j</sup> The marg. is preferable. See on xxxiii. 18.

And they shall die <sup>h</sup> without knowledge.

13 But they that are godless in heart lay up anger <sup>k</sup> :  
They cry not <sup>l</sup> for help when he bindeth them.

14 <sup>1</sup> They die in youth,  
And their life *perisheth* <sup>2</sup> among <sup>n</sup> the <sup>3</sup> unclean.

15 He delivereth the afflicted <sup>4</sup> by <sup>o</sup> his affliction,  
And openeth their ear <sup>5</sup> in oppression <sup>p</sup>.

<sup>1</sup> Heb.  
*Their*  
*soul*  
*dieth* <sup>m</sup>.

<sup>2</sup> Or, *like*

<sup>3</sup> Or,  
*sodomites*

See Deut.  
xxiii. 17.

<sup>4</sup> Or, *in*

<sup>5</sup> Or, *by*

<sup>6</sup> Or,  
*allured*

<sup>7</sup> Heb.  
*out of the*  
*mouth of*

<sup>8</sup> Or,  
*hast*

<sup>9</sup> Or, *For*

<sup>10</sup> Or, *beware*

<sup>11</sup> lest

<sup>12</sup> Or, *allured*

*Let Job, then, accept his sufferings as a discipline  
to wean him from sin;*

16 Yea <sup>q</sup>, he would have <sup>6</sup> led thee away <sup>r</sup> <sup>7</sup> out of distress  
Into a broad place <sup>s</sup>, where there is no straitness ;  
And that which is set on thy table should be full of  
fatness.

17 But thou <sup>8</sup> art full of the judgement of the wicked <sup>t</sup> :  
Judgement and justice take hold *on thee*.

18 <sup>9</sup> Because there is wrath, beware lest thou be <sup>10</sup> led away  
by *thy sufficiency* <sup>u</sup> ;

*wrath lead thee away into mockery*

<sup>10</sup> Or, *allured*

<sup>k</sup> I. e. cherish resentment at God's dealings with them.

<sup>l</sup> Viz. to God.

<sup>m</sup> Comp. Num. xxiii. 10 (RVM.); Judges xvi. 30 (where 'me' is pro-  
perly *my soul*).

<sup>n</sup> Either rend. is possible; but that of the marg. is preferable. The  
meaning is, They die an early and shameful death.

<sup>o</sup> The text is preferable.

<sup>p</sup> The marg. is preferable.

<sup>q</sup> The Heb. text in parts of vv. 16–19 is very suspicious, and the meaning  
uncertain. As rendered in RV., v. 16 means: Job's trials, if he will but  
take to heart the lesson that they bring, are intended to conduce to his  
ultimate happiness.

<sup>r</sup> The marg. is correct.

<sup>s</sup> Fig. for prosperity: cf. Ps. xviii. 19; xxxi. 8 (where 'a large place' is  
properly *a broad place*, as here).

<sup>t</sup> I. e. (Delitzsch, Davidson) the judgement passed by the wicked upon  
God's dealings with them: Job has appropriated this, and therefore (line 2)  
Divine judgement is overtaking him. But perhaps it is better to under-  
stand 'judgement' in the same sense in both lines, and to render (Dillmann),  
'Thou art full of the judgement *on* the wicked,'—through thy refusal to  
'take thy sufferings as a warning (v. 11), they are become to thee a judg-  
ment upon thy wickedness (v. 12).

<sup>u</sup> The marg. is preferable, *For beware lest wrath* (i. e. resentment at  
God's dealings with thee) *allure thee* (cf. marg. 6) *into mockery*.

Neither let the greatness of the ransom <sup>v</sup> turn thee aside.

- <sup>1</sup> Or, *Will thy cry avail* <sup>19</sup>  
<sup>2</sup> Or, *that are without stint* <sup>20</sup>  
<sup>3</sup> Heb. *go up* <sup>21</sup>.
- 1 Will thy riches suffice, <sup>2</sup> *that thou be not in distress* <sup>w</sup>,  
Or all the forces of *thy strength*?
- Desire not the night <sup>x</sup>,  
When peoples <sup>y</sup> are cut off in their place.
- Take heed, regard not iniquity <sup>z</sup>:  
For this hast thou chosen rather than affliction.

*And, instead of murmuring, magnify God's adorable providence.*

Behold, God doeth loftily in his power:

Who is a teacher <sup>aa</sup> like unto him?

Who hath enjoined him his way?

Or who can say, ‘Thou hast wrought unrighteousness’?

Remember that thou magnify his work,

Whereof men have sung.

All men have looked thereon;

Man beholdeth it afar off <sup>bb</sup>.

*The greatness of God;—as shewn in the formation  
of rain;*

- <sup>4</sup> Heb. *belonging to.* Behold, God is great, and we know him not; <sup>26</sup>  
<sup>5</sup> Or, *the vapour thereof* The number of his years is unsearchable.  
For he draweth up the drops of water, <sup>27</sup>  
Which distil in rain <sup>4</sup> from <sup>5</sup> his vapour <sup>cc</sup>:

<sup>v</sup> I. e. thy sufferings, regarded as the price at which God will spare thy life (cf. xxxiii. 24): let not their severity tempt thee to rebel at God's treatment of thee.

<sup>w</sup> Throughout this line RV. and RVM. are both extremely questionable. The Heb. text must be corrupt; but no convincing emendation has hitherto been proposed.

<sup>x</sup> I. e. challenge not the Divine judgement ('night' being named as a time of disaster, xxxiv. 20, 25), which may prove to be of a kind in which whole peoples perish. Job had often desired to meet God in judgement (e. g. xiii. 22, xxiii. 3-7).

<sup>y</sup> I. e. vanish away, disappear (cf. Isa. v. 24).

<sup>z</sup> Better, *turn not to iniquity*,—the iniquity, viz. of rebelling against God's chastening hand (cf. xxxiv. 37).

<sup>aa</sup> Viz. through the operations of His providence.

<sup>bb</sup> And can never, therefore, realize it in its entirety (cf. xxvi. 14).

<sup>cc</sup> Render rather, *at the time of his mist* (Gen. ii. 6).

28 Which the skies pour down  
And drop upon man abundantly.

*in the thunderstorm;*

- 29 Yea, can any understand the spreadings of the clouds,  
The thunderings of his pavilion <sup>dd</sup> ?
- 30 Behold, he spreadeth his light <sup>1</sup> around him <sup>ee</sup> ;  
And he <sup>2</sup> covereth the bottom of the sea <sup>ff</sup>.
- 31 For by these <sup>gg</sup> he judgeth the peoples ;  
He giveth meat in abundance <sup>hh</sup>.
- 32 He covereth his hands with the <sup>3</sup> lightning <sup>jj</sup> ;  
And giveth it a charge <sup>4</sup> that it strike the mark.
- 33 The noise thereof telleth concerning <sup>5</sup> him <sup>kk</sup> ,  
The cattle also concerning <sup>6</sup> the storm <sup>kk</sup> that cometh up.
- 37 At this also my heart trembleth,  
And is moved <sup>a</sup> out of its place.

<sup>1</sup> Or, thereon  
<sup>2</sup> Or, covereth  
it with  
the depths  
of the sea  
<sup>3</sup> Heb.  
light.  
<sup>4</sup> Or,  
against  
the as-  
sailant  
<sup>5</sup> Or, it  
<sup>6</sup> Or, him

<sup>dd</sup> I. e. the thunder-cloud, within which the Hebrews supposed Jehovah to be borne along. See the same word (lit. *booth*) used similarly in Ps. xviii. 11.

<sup>ee</sup> Alluding (if the text is correct) to the blaze of light which was supposed to surround Jehovah within the thunder-cloud ; cf. Ps. xviii. 12. The marg. may be disregarded.

<sup>ff</sup> If the text is sound, the marg. must be followed, the idea being that, in a great storm, the black, heavily-laden clouds are replenished with water drawn up from the sea. But ‘depths’ is lit. *roots* ; and ‘roots of the sea,’ in the present context, is such a strange expression, that it is hardly possible to regard the text as correct. Perhaps, with three slight changes, the verse should read :

*Behold, he spreadeth his mist (v. 27) about him,  
And he covereth (with it) the tops of the mountains.*

<sup>gg</sup> Rather, *by them*, viz. the ‘spreadings’ of the clouds (v. 29).

<sup>hh</sup> The storm is the agent both of judgement, and, by fertilizing the earth, of beneficence. ‘Meat,’ as before (cf. on iii. 24), is an archaism for food in general.

<sup>jj</sup> Jehovah is represented poetically as plunging his hands into the flood of light (see the marg.) about Him, for the purpose of taking lightning-flashes out of it. In line 2, both text and marg. are doubtful : perhaps, with a slight change, we should read, *against the mark* (vii. 20).

<sup>kk</sup> ‘Him’ is preferable both times. The thunder (line 1), by its sound, and the cattle (line 2), by their presentiments of a coming storm, alike announce that Jehovah is approaching in the thunder-cloud. But in line 2 many moderns (changing only some of the vowel-points) prefer to render, *As one that is jealous with anger against unrighteousness.*

<sup>a</sup> Rather, *leapeth*. See Lev. xi. 21, where the same word is so rendered.

Hearken ye unto the noise <sup>b</sup> of his voice, 2  
<sup>1</sup> Or, And the <sup>1</sup> sound <sup>c</sup> that goeth out of his mouth.  
*mutter-*  
*ing* He sendeth it forth under the whole heaven,  
<sup>2</sup> Heb. And his <sup>2</sup> lightning unto the <sup>3</sup> ends of the earth.  
*light.* After it a voice roareth ; 3  
<sup>3</sup> Heb. He thundereth with the voice of his majesty <sup>e</sup> :  
*skirts* <sup>d</sup>. And he stayeth them <sup>f</sup> not when his voice is heard.  
God thundereth marvellously with his voice ; 4  
Great things doeth he, which we cannot comprehend. 5

*in the rain and cold of winter;*

For he saith to the snow, ‘ Fall thou on the earth ; ’ 6  
Likewise to the shower <sup>g</sup> of rain,  
And to the showers <sup>g</sup> of his mighty rain.  
He sealeth up the hand of every man <sup>h</sup>,  
That all men whom he hath made may know *it* <sup>j</sup>. 7  
<sup>4</sup> See ch. Then the beasts go into coverts,  
ix. 9. And remain in their dens.  
<sup>5</sup> Heb. Out of <sup>4</sup> the chamber of the south <sup>k</sup> cometh the storm :  
*scatter-* 9  
*ing* winds. And cold out of the <sup>5</sup> north <sup>l</sup>.

<sup>b</sup> Rather, *rumbling*. The allusion is to the thunder, which the Hebrews regarded as the voice of Jehovah (Ps. xviii. 13; cf. xxix. 3-9), and indeed often spoke of as ‘ voices’ (Ex. ix. 28 RVm.; 1 Sam. vii. 10 RVm.).

<sup>c</sup> The marg. is preferable.

<sup>d</sup> The same fig. use of ‘ skirts’ occurs elsewhere, as xxxviii. 13; Isa. xi. 12.

<sup>e</sup> Rather, *with his voice of majesty*.

<sup>f</sup> Viz. the lightnings.

<sup>g</sup> Rather, *burst, bursts*. The word denotes not what we call a ‘ shower,’ but the heavy and continued rain of an Eastern winter.

<sup>h</sup> Winter interrupts all labour in the fields.

<sup>j</sup> A letter, it can hardly be doubted, has accidentally dropped out. Read, with Vulg. (and AV.), *That all men may know his work* (i. e. recognize His hand in their enforced inactivity).

<sup>k</sup> Render, more probably, *Out of its chamber*, i. e. the chamber in which the ‘ storm’ (better, *the whirlwind*) is pictured as stored up, ready for God’s use, whenever He may require it; cf. xxxviii. 22 f. (of snow and hail).

<sup>l</sup> The Heb., if correct, can only be rendered, *And cold from the scatterers*, i. e. (cf. marg.) the winds which scatter the clouds and bring cold. But the expression is strange; and perhaps, with a very slight change, we should read, *out of its store-houses* (Ps. cxliv. 13 Heb.).

10 By the breath of God <sup>m</sup> ice is given :

And the breadth of the waters is <sup>1</sup> straitened <sup>n</sup>.

<sup>1</sup> Or,  
congealed

*and in the movements of the lightning-cloud, which  
are directed by a moral purpose.*

11 Yea, he ladeth the thick cloud with moisture ;

He spreadeth abroad the cloud of his <sup>2</sup> lightning <sup>o</sup> :

<sup>2</sup> Heb.  
light.

12 And it is turned <sup>p</sup> round about by his guidance,

That they may do whatsoever he commandeth them  
Upon the face of the habitable world :

13 Whether it be for correction <sup>q</sup>, or for his <sup>3</sup> land,

<sup>3</sup> Or,  
earth

Or for mercy <sup>r</sup>, that he cause it to come.

*Let Job ponder on such marvels of God's handiwork :  
if he can neither understand nor imitate them, how  
can he presume to criticize their author ?*

14 Hearken unto this, O Job :

Stand still, and consider the wondrous works of God.

15 Dost thou know how God layeth *his charge* upon them,

And causeth the <sup>2</sup> lightning of his cloud to shine ?

16 Dost thou know the balancings of the clouds,

The wondrous works of him which is perfect in know-  
ledge ?

<sup>4</sup> Or,  
Thou  
whose  
garments  
are &c.

17 <sup>4</sup> How <sup>s</sup> thy garments are warm,

<sup>m</sup> Poet. for the wind (*Isa. xl. 7*),—here of the cold north wind (*Ecclus. xliii. 20*).

<sup>n</sup> I. e. *narrowed, contracted*,—the edges of the stream being frozen.

<sup>o</sup> I. e. the cloud containing the ‘light’ (see marg. ; and *vv. 3, 15*) from which the lightnings are pictured as derived (*xxxvi. 30, 32*). But probably, with a change of points only, we should read, *And the cloud scattereth his light* (i. e. *his lightning*).

<sup>p</sup> Rather, *and it* (i. e., probably, the lightning, rather than the cloud) *turneth itself* ; ‘they’ and ‘them’ in line 2 will then refer to the individual flashes. Cf. *xxxviii. 35*.

<sup>q</sup> Heb. *a rod* ; see *xxi. 9*. The line should probably read, *Whether it be for a rod for his earth* (‘or,’ in the Heb., repeated by error).

<sup>r</sup> Viz. for the deliverance of His people from their foes (cf. *Ps. xviii. 14* ; *Isa. xxx. 30, 31*).

<sup>s</sup> The marg. is preferable. The meaning is, Canst thou, whose garments are hot and dry, in the sultry stillness preceding a sirocco (*xv. 2*),

<sup>1</sup> Or, <i>When he quieteth the earth by the south wind</i>	<sup>1</sup> When the earth is still by reason of the south <i>wind</i> ? Canst thou with him spread out <sup>t</sup> the sky, Which is strong as a molten mirror? <sup>u</sup> Teach us what we shall say unto him ; <i>For we cannot order</i> <sup>v</sup> <i>our speech</i> by reason of darkness. Shall it be told him that I would speak ?	18 19 20
<sup>2</sup> Or, If a man speak, surely he shall be swallowed up.	<sup>2</sup> Or should a man wish that he were swallowed up <sup>w</sup> ? <i>God's majesty is more than mortal eye can behold: let Job, then, adopt towards Him an attitude of becoming humility.</i>	
<sup>3</sup> Or, cannot look on the light when it is bright in the skies, when the wind hath passed, and cleansed them	And now men <sup>3</sup> see not <sup>x</sup> the light which is bright in the <sup>21</sup> skies : But the wind passeth, and cleanseth them. Out of the north cometh <sup>4</sup> golden splendour <sup>y</sup> : God hath upon him terrible majesty. <i>Touching the Almighty, we cannot find him out; he is 23 excellent <sup>z</sup> in power:</i>	
		22
		23
		24

and who art thus shewn to be powerless against the operations of nature,—canst thou, like God, spread out the solid firmament of heaven? The marg. on line 2, *When he quieteth, &c.* (= A.V.), may be disregarded.

<sup>t</sup> The Heb. word means properly *to beat out*, as a metal (Num. xvi. 39), and is that from which the Heb. word for ‘firmament’ is derived. The Hebrews supposed the ‘firmament’ to be a firm and solid expanse, supporting ‘waters’ above it (Gen. i. 7; vii. 11; Ps. civ. 3; cxlviii. 4).

<sup>u</sup> A mirror of polished metal, such as the ancients always used.

<sup>v</sup> I. e. *arrange in order*; cf. on xiii. 18. ‘Darkness’ means here the darkness of ignorance.

<sup>w</sup> Fig. for *annihilated* (ii. 3 note),—as a man might expect to be, if he presumed to contend with the Almighty. The marg. (= A.V.) may be disregarded.

<sup>x</sup> The marg. is preferable. The meaning apparently is, If men cannot look at the light of the sun, when the wind has cleared away the clouds after a storm, how (*v. 22<sup>b</sup>*) can they bear to look upon the majesty of God?

<sup>y</sup> The paraphrase (see marg.) is very questionable. Read probably, changing one letter, *brightness* (Dan. xii. 3). The allusion may be to the Aurora Borealis, the streaming rays of which, mysteriously blazing forth in the northern heavens, may well have been supposed to be an effulgence from the presence of God Himself.

<sup>z</sup> I. e., in accordance with the regular meaning of the word in Old English (cf. on xiii. 11), *surpassing, pre-eminent*. The Heb. here, however, means simply *great*.

And <sup>1</sup>in judgement and plenteous justice he will not <sup>1</sup>Or, to afflict <sup>aa</sup>.

24 Men do therefore fear him :

He regardeth not any that are wise of heart <sup>bb</sup>.

*judge-  
ment . . .  
he doeth  
no  
violence*

*Jehovah's first speech.*

✓ Job had more than once expressed the desire to meet God in argument (ix. 35; xiii. 22; xxiii. 3-7; xxxi. 35); and here his wish is granted, and Jehovah appears. He does not, however, put to Job the kind of question which he expected: He does not ask him about his sins, or explain to him the cause of his sufferings: by means of a series of questions, each of which admits of but a single humiliating reply, He causes to pass before him a panorama of creation, such as may fill Job with an overpowering sense of the Divine greatness, in presence of which his doubts vanish, and he recognizes how little he can penetrate into the secrets of providence, and what little reason he has, in what he knows, to impute injustice to God, or to question the principles by which He rules the world.

38 Then the LORD answered Job out of the whirlwind, and said,

*Jehovah challenges Job to be good to his word  
(xiii. 22<sup>a</sup>), and answer Him.*

2 Who is this that darkeneth counsel <sup>a</sup>

By words without knowledge?

3 Gird up now thy loins like a man;

For I will demand of <sup>b</sup> thee, and declare thou unto me.

*The wonders of inanimate nature;—of earth (vv. 4-18),  
and heaven (vv. 19-38).*

*Was it Job, then, who laid the foundations  
of the earth?*

4 Where wast thou when I laid the foundations of the earth?

<sup>aa</sup> The marg. is preferable. God does not, as Job had often maintained (e. g. ix. 22-24; xxvii. 2), violate justice.

<sup>bb</sup> I. e. here, as the context shews, wise in their own conceit.

<sup>a</sup> I. e. God's *plan*, or method, of governing the world, which Job had 'darkened,' or obscured, by rashly declaring it to be arbitrary and unjust.

<sup>b</sup> An archaism for *ask*. The Heb. is the usual word for 'ask,' and does not at all imply the idea of asking with authority. So elsewhere in A.V., as 2 Sam. xi. 7, Luke iii. 14 (R.V. *asked*); Matt. ii. 4 (R.V. *inquired*).

- <sup>1</sup> Heb. *if thou knowest understanding.*  
<sup>2</sup> *if thou knowest*  
<sup>3</sup> *under-*  
<sup>4</sup> *ing.*  
<sup>5</sup> *Or,*  
<sup>6</sup> *seeing*  
<sup>7</sup> *Heb.*  
<sup>8</sup> *sink.*  
<sup>9</sup> *made to*  
<sup>10</sup> *Heb.*  
<sup>11</sup> *made to*  
<sup>12</sup> *sink.*
- Declare, <sup>1</sup> if thou hast understanding.  
Who determined the measures thereof, <sup>2</sup> if thou knowest <sup>d</sup>? <sup>5</sup>  
Or who stretched the line upon it?  
Whereupon were the <sup>3</sup> foundations <sup>e</sup> thereof <sup>f</sup> fastened? <sup>6</sup>  
Or who laid the corner stone thereof;  
When the morning stars sang together, <sup>7</sup>  
And all the sons of God <sup>f</sup> shouted for joy <sup>g</sup>?
- Was it he who confined the stormy sea within  
its barriers?*
- Or *who* shut up the sea with doors, <sup>8</sup>  
*When it brake forth, <sup>5</sup> as if it had issued <sup>h</sup> out of the*  
*womb;*  
*When I made the cloud the garment thereof,* <sup>9</sup>  
*And thick darkness a swaddlingband for it,*  
*And <sup>6</sup>prescribed for it my <sup>7</sup> decree <sup>i</sup>,* <sup>10</sup>  
*And set bars and doors,*  
*And said, ‘Hitherto shalt thou come, but no further;* <sup>11</sup>  
*‘And here shall thy proud waves be stayed?’*

*Does he regulate the daily appearance of the dawn?*

- ✓ *Hast thou commanded the morning since thy days began,* <sup>12</sup>  
*And caused the dayspring to know its place;*  
*That it might take hold of the ends <sup>k</sup> of the earth,* <sup>13</sup>  
*And the wicked be shaken out of it?*

<sup>e</sup> The same idiom occurs elsewhere, as Prov. iv. 1, Isa. xxix. 24 (RVm.).

<sup>d</sup> Comp. Prov. xxx. 4<sup>o</sup>. With the rendering of the marg. (which is equally possible), the words must, of course, be understood ironically.

<sup>f</sup> The ‘sockets’ (see marg.) of the pillars (ix. 6) supposed to support it.

<sup>g</sup> I. e. the angels (cf. i. 6).

<sup>h</sup> As men do, at the foundation of a great human edifice (Ezra iii. 10).

<sup>i</sup> The marg. is preferable. The sea is represented poetically as bursting forth from its womb, with uncontrolled force, like an infant giant.

<sup>j</sup> Read, with marg., *And brake for it my boundary*,—though *its boundary* (Prov. viii. 29), with a change of one letter, would be better; ‘brake,’ with allusion to the rocks and cliffs in which the mainland often abruptly ends.

<sup>k</sup> Lit. *skirts* (as xxxvii. 3). The fact that the light has the effect of detecting and dispersing evil-doers is expressed under a beautiful poetical figure: the earth is pictured as a vast coverlet; and the dawn, which darts in a moment from east to west (Ps. cxxxix. 9), seizes this by its extremities, brings to light the wicked upon it, and shakes them off it like dust.

14 It is changed as clay under the seal ;

And all things stand forth<sup>1</sup> as a garment<sup>1</sup> :

15 And from the wicked their light<sup>m</sup> is withholden,  
And the high arm<sup>n</sup> is broken.

<sup>1</sup> Or,  
as in a  
garment

*Is he acquainted with the secret springs of the sea,  
with the great subterranean abyss, and Sheol?*

16 Hast thou entered into the springs of the sea<sup>o</sup> ?

Or hast thou walked in the<sup>2</sup> recesses<sup>p</sup> of the deep<sup>q</sup> ?

17 Have the gates of death<sup>r</sup> been revealed unto thee ?

<sup>2</sup> Or,  
search

Or hast thou seen the gates of the shadow of death<sup>r</sup> ?

18 Hast thou comprehended the breadth of the earth ?

Declare, if thou knowest it all.

*Does he know where light and darkness have their  
abode, or where snow and hail are stored?*

19 Where is the way to the dwelling of light,

And as for darkness, where is the place thereof ;

20 That thou shouldest take it to the bound thereof<sup>s</sup>,

And that thou shouldest discern the paths to the house  
thereof ?

21 Doubtless, thou knowest, for thou wast then born,

And the number of thy days is great !

<sup>1</sup> As the clay takes shape under the seal, so the earth, formless in the darkness, receives shape and form in the light ; and the things upon it stand out each in its proper colour and relief, like a garment in folds.

<sup>m</sup> I. e., ironically, darkness. See xxiv. 17.

<sup>n</sup> The arm raised to commit some violence.

<sup>o</sup> I. e. the hidden channels connecting the sea with the great abyss of water (the 'great deep'), which the Hebrews conceived to extend under the earth (Ps. xxiv. 2, cxxxvi. 6 : cf. Gen. xl ix. 25, Exod. xx. 4), and from which the waters of the sea were supposed to be derived : they are called in Gen. vii. 11 the 'fountains of the great deep.'

<sup>p</sup> The marg. (= A.V.) may be disregarded. See on xi. 8.

<sup>q</sup> I. e. the great abyss of 'waters under the earth' : see note<sup>o</sup>.

<sup>r</sup> I. e. the gates of Sheol, deep down in the earth (see on vii. 9), and below the seas (xxvi. 5), where thickest darkness reigns (x. 21, 22).

<sup>s</sup> I. e. take each back, after its daily, or nightly, task was done, to the border of the region in which it dwells. Light and darkness are conceived here each as a distinct entity, and each as having its separate, though hidden and mysterious, abode.

Hast thou entered the treasures of the snow, 22  
 Or hast thou seen the treasures of the hail,  
 Which I have reserved against the time of trouble, 23  
 Against the day of battle and war?

*Does he know the hidden tracks by which winds  
 and rain are brought down to the earth?*

<sup>1</sup> Or, 24  
*Which is the way to the place where the light is &c.*  
<sup>1</sup> By what way is the light parted<sup>t</sup>,  
 Or the east wind<sup>u</sup> scattered upon the earth?  
 Who hath cleft a channel<sup>v</sup> for the waterflood, 25  
 Or a way for the lightning of the thunder;  
 To cause it to rain on a land where no man is; 26  
 On the wilderness, wherein there is no man;  
 To satisfy the waste and desolate ground;  
 And to cause the <sup>2</sup> tender grass<sup>w</sup> to spring forth? 27

<sup>2</sup> Or, 27  
*green-sward*  
*Can Job explain the origin of rain, and dew, and ice, and frost?*

<sup>3</sup> Or, 28  
*given it birth*  
<sup>4</sup> Or, 29  
*are congealed like stone*  
<sup>5</sup> Heb. 30  
*cohereth.* Hath the rain a father?  
 Or who hath begotten the drops of dew?  
 Out of whose womb came the ice?  
 And the hoary frost of heaven, who hath <sup>3</sup> gendered it<sup>x</sup>?  
 The waters <sup>4</sup> are hidden as *with* stone<sup>y</sup>,  
 And the face of the deep <sup>5</sup> is frozen.

<sup>t</sup> Either rend. is possible: that of the marg. is supported by the Heb. of v. 19. For 'light,' however (which has already been mentioned in v. 19), it is possible that we ought to read *wind*. 'Parted' means *distributed over the earth*.

<sup>u</sup> I. e. the sirocco: cf. on xv. 2.

<sup>v</sup> Or, *conduit* (Isa. vii. 3), through which the rain-flood is conceived as pouring down from the reservoirs of water in the heavens.

<sup>w</sup> The marg. is preferable. The Heb. is lit. *And to make the growing-place of young grass to sprout*. But perhaps, transposing two letters, we should read, *And to make the thirsty land* (Isa. xliv. 3 RVm.) *sprout with young grass*.

<sup>x</sup> The marg. gives the correct meaning. ('Gendered' is ambiguous: Wycliffe, from whose version of 1388 the rend. of the present passage is derived, uses it often of the father, as Matt. i. 2, 3, &c. [cf. Job xxi. 10 AV., RV.], but it is also used of the mother, as Gal. iv. 24 AV. [RV. *bearing children*.])

<sup>y</sup> The marg. is preferable (though 'are congealed' is a paraphrase for *hide themselves*).

*Can he rule the constellations, or regulate the influence of the heavens upon the earth?*

- ✓ 31 Canst thou bind the <sup>1</sup> cluster <sup>z</sup> of the Pleiades,  
Or loose the bands of Orion?
- 32 Canst thou lead forth <sup>2</sup> the Mazzaroth <sup>aa</sup> in their season?  
Or canst thou guide the Bear with her <sup>3</sup> train?
- 33 Knowest thou the ordinances of the heavens?  
Canst thou establish the dominion thereof in the earth <sup>bb</sup>?
- Can he command the clouds and the lightnings, or direct other phenomena of heaven?*
- 34 Canst thou lift up thy voice to the clouds,  
That abundance of waters may cover thee?
- 35 Canst thou send forth lightnings, that they may go,  
And say unto thee, ‘Here we are’?
- 36 Who hath put wisdom in the <sup>4</sup> inward parts <sup>cc</sup>?  
Or who hath given understanding to the <sup>5</sup> mind <sup>cc</sup>?
- 37 Who can number the clouds by wisdom?  
Or who can <sup>6</sup> pour out the bottles of heaven,
- 38 When the dust runneth into a mass,  
And the clods cleave fast together?

<sup>1</sup> Or,  
*chain*  
Or,  
*sweet in  
fluences*

<sup>2</sup> Or, the  
*signs of  
the  
Zodiac*

<sup>3</sup> Heb.  
*sons.*

<sup>4</sup> Or,  
*dark  
clouds*  
<sup>5</sup> Or,  
*meteor*  
<sup>6</sup> Heb.  
*cause to  
lie down.*

<sup>z</sup> Either *cluster* or *chain* is possible, the word meaning properly, it seems, *something tied together*. The second marg. (= AV.) may be disregarded.

<sup>aa</sup> The meaning of the Heb. word (which occurs only here) is not known, though it may be inferred from the context that it denotes some star or group of stars. If it is the same as the *Mazzālōth* of 2 Kings xxiii. 5 (AV., RV. *the planets*; RVm. *the twelve signs*), the rend. of the marg. may be correct: in post-Biblical Heb., *mazzāl* means a *star of fortune or fate*, and the plural *mazzālōth* denotes sometimes the *constellations of the Zodiac*.

<sup>bb</sup> As shewn, for example, by their determining the alternation of day and night, and the seasons of the year, and (through the light and warmth received especially from the sun) conditioning all life upon the earth.

<sup>cc</sup> The meaning of both these words is extremely uncertain. A reference to the intelligence of man is not favoured by the context; hence most modern scholars adopt the renderings of the marg. (with the alternative of *cloud-appearances*, or *cloud-formations*, for ‘*meteor*’), supposing the thought of the passage to be that the clouds, from their movements and the figures which they assume, and similarly other atmospheric phenomena, are apparently endowed with intelligence.

*The wonders of animate nature.*

*Did Job give its wonderfully varied instincts and powers  
to the animal world? For instance, to the lion and  
the raven?*

- Wilt <sup>dd</sup> thou hunt the prey for the lioness ? 39  
 Or satisfy the appetite of the young lions,  
 When they couch in their dens, 40  
 And abide in the covert to lie in wait?  
 ✓ Who provideth for the raven his food, 41  
 When his young ones cry unto God,  
 And wander for lack of meat?

*To the wild goat?*

- ✓ Knowest <sup>a</sup> thou the time when the wild goats of the 39  
 rock bring forth?  
 Or canst thou mark <sup>a</sup> when the hinds do calve?  
 Canst thou number <sup>a</sup> the months that they fulfil? 2  
 Or knowest thou <sup>a</sup> the time when they bring forth?  
 They bow themselves, they bring forth their young, 3  
 They cast out their sorrows.  
 Their young ones are in good liking <sup>b</sup>, they grow up in 4  
 the open field;  
 They go forth, and <sup>1</sup> return not again <sup>c</sup>.

<sup>1</sup> Or,  
 return  
 not unto  
 them

*The wild ass?*

- ✓ Who hath sent out the wild ass <sup>d</sup> free ? 5  
 Or who hath loosed the bands of the wild ass?  
 Whose house I have made the wilderness,  
 And the salt land his dwelling place.  
 He scorneth the tumult of the city, 7

<sup>dd</sup> Better, *Dost*, or *Canst*.

<sup>a</sup> The verbs imply, *Dost thou attend to* and *regulate?* *Dost* would therefore be better than *canst* in vv. 1<sup>b</sup>, 2<sup>a</sup>.

<sup>b</sup> An archaism for *appearance, condition*. The Heb. means *are healthy*.

<sup>c</sup> Either *rend.* is possible.

<sup>d</sup> A fleet, intractable, untameable animal (cf. xi. 12; Gen. xvi. 12), which haunts in herds the broad plains on the East of Jordan.

Neither heareth he the shoutings of the <sup>1</sup> driver <sup>e</sup>.  
 8 The range of the mountains is his pasture,  
 And he searcheth after every green thing.

<sup>1</sup> Or,  
 task-  
 master

*The wild-ox?*

- 9 Will the <sup>2</sup>wild-ox <sup>f</sup> be content to serve thee?  
 Or will he abide by thy crib?  
 10 Canst thou bind the wild-ox with his band in the furrow?  
 Or will he harrow the valleys after thee?  
 11 Wilt thou trust him, because his strength is great?  
 Or wilt thou leave to him thy labour?  
 12 Wilt thou confide in him, that he will bring home thy  
 seed,  
 And gather the corn of thy threshing-floor?

<sup>2</sup> See  
 Num.  
 xxiii. 22.

*The ostrich?*

- 13 The wing of the ostrich <sup>g</sup> rejoiceth;  
 But are her pinions and feathers <sup>3</sup> kindly <sup>h</sup>?  
 14 For she leaveth her eggs on the earth,  
 And warmeth them in the dust,  
 15 And forgetteth that the foot may crush them,  
 Or that the wild beast may trample them.  
 16 She <sup>4</sup>is hardened against <sup>j</sup> her young ones, as if they  
 were not hers:  
 Though her labour be in vain, *she is* without fear <sup>k</sup>;  
 17 Because God hath <sup>5</sup>deprived her of wisdom,

<sup>3</sup> Or,  
 like the  
 stork's

<sup>4</sup> Or,  
 dealeth  
 hardly

<sup>5</sup> Heb.  
 made her  
 to forget  
 wisdom.

<sup>e</sup> The rend. of the marg. is more exact (Exod. v. 6, 10).

<sup>f</sup> A gigantic species of ox, with formidable horns (Num. xxiii. 22; Deut. xxxii. 17), now extinct, often hunted by the ancient Assyrian kings, and described by Caesar (*Bell. Gall.* vi. 28) under the name of the *Urus*.

<sup>g</sup> The ostrich seems deficient in parental instinct (cf. Lam. iv. 3), and is stupid (the Arabs have a proverb, 'More foolish than an ostrich'); yet she can outstrip the fleetest horseman.

<sup>h</sup> The text is preferable. But the same word in Heb. also means *the stork* (probably called *the kindly* bird, on account of its affection for its young); and it is very likely therefore that that bird is alluded to.

<sup>j</sup> The marg. is preferable. 'Young ones,' as the context shews, means here the unhatched birds.

<sup>k</sup> I. e. Though her labour, in laying and sitting on the eggs, be in vain, she is unconcerned about it.

Neither hath he imparted to her understanding.

<sup>1</sup> Or,  
rouseth  
herself  
up to  
flight

What time she <sup>1</sup> lifteth up herself<sup>1</sup> on high,  
She scorneth the horse and his rider.

18

*The horse?*

Hast thou given the horse *his* might ?

<sup>2</sup> Heb.  
*shaking.* Hast thou clothed his neck with <sup>2</sup> the quivering mane <sup>m</sup> ?  
Hast thou made him to leap as a locust ?  
The glory of his snorting is terrible.  
<sup>3</sup> Heb.  
*They*  
*paw* <sup>n</sup>.  
<sup>4</sup> Or, *the*  
*weapons* <sup>o</sup> He paweth in the valley, and rejoiceth in his strength :  
He goeth out to meet <sup>4</sup> the armed men <sup>o</sup>.  
He mocketh at fear, and is not dismayed ;  
Neither turneth he back from the sword.  
<sup>5</sup> Or,  
*upon* The quiver rattleth <sup>b</sup> against him <sup>p</sup>,  
The flashing spear and the javelin.  
He swalloweth the ground with fierceness and rage ;  
<sup>6</sup> Neither believeth he that it is <sup>q</sup> the voice of the trumpet.  
As oft as the trumpet *soun.let* he saith, ‘Aha !’  
And he smelleth the battle afar off,  
The thunder of the captains, and the shouting.

19

20

21

22

23

24

25

26

27

28

*The hawk and the eagle?*

<sup>j</sup> Doth the hawk soar by thy wisdom,  
*And* stretch her wings toward the south <sup>r</sup> ?  
Doth the eagle mount up at thy command,  
And make her nest on high ?

<sup>1</sup> Render, probably, *flappeth herself*. The Heb. word occurs only here ; but the corresponding Arabic verb means *to whip* (a horse).

<sup>m</sup> The meaning given on the marg. is conjectural. The rendering of the text suits the context ; but the real meaning of the Heb. is very uncertain. It is, in form, the fem. of the word rendered *thunder* in v. 25.

<sup>n</sup> A letter in the Heb. must be omitted, and the singular read (with Sept., Syr., Vulg.).

<sup>o</sup> The marg. gives the lit. meaning of the Heb.

<sup>p</sup> The marg. is preferable. It is the quiver of the rider which is meant.

<sup>q</sup> The marg. is preferable. The Heb. word for *to believe* means properly *to shew firmness* (or *steadfastness*) ; and it is used here in its primary, physical sense (comp. Vergil’s ‘Tum si qua sonum procul arma dedere, Stare loco nescit’). So the Heb. word for *faithfulness* occurs once, Exod. xvii. 12, in the physical sense of *firmness, steadiness*.

<sup>r</sup> The hawk,—or at least some species of it, such as the Lesser Kestrel — migrates in Palestine to the south at the approach of winter.

- 28 She dwelleth on the rock, and hath her lodging *there*,  
Upon the crag of the rock, and the strong hold.  
29 From thence she spieth out the prey ;  
Her eyes behold it afar off.  
30 Her young ones also suck up blood :  
And where the slain are, there is she.

**40** Moreover the LORD answered Job, and said,

*Will Job desire to argue with God any longer ?*

- 2 Shall <sup>a</sup> he that cavilleth contend with the Almighty ?  
He that argueth with God, let him answer it <sup>b</sup>.  
3 Then Job answered the LORD, and said,

*Job owns that he can make no reply.*

- 4 Behold, I am of small account <sup>c</sup>; what shall I answer thee ?  
I lay mine hand upon my mouth <sup>d</sup>.  
5 Once have I spoken, and I will not answer <sup>e</sup> ;  
Yea twice, but I will proceed no further.

*Jehovah's second speech.*

6 Then the LORD answered Job out of the whirlwind,  
and said,

*As Job had questioned the justice of God's rule of the  
world, he is now ironically invited to assume Divine  
attributes, and rule it himself.*

- 7 Gird up thy loins now like a man :  
I will demand of thee <sup>f</sup>, and declare thou unto me.  
8 Wilt thou even disannul my judgement <sup>g</sup> ?  
Wilt thou condemn me, that thou mayest be justified ?  
9 Or hast thou an arm like God ?  
And canst thou thunder with a voice like him ?  
10 Deck thyself now with excellency and dignity ;

<sup>a</sup> Rather, *Will*,—will Job, after what he has now heard, still wish to dispute with the Almighty ?

<sup>b</sup> I. e. the display of God's power contained in chs. xxxviii–xxxix.

<sup>c</sup> Or, *I am (too) mean*,—viz. to say anything in reply.

<sup>d</sup> In token of enforced silence : cf. xxi. 5; xxix. 9.

<sup>e</sup> Read probably, changing one letter, *but I will not do so again*.

<sup>f</sup> I. e. *ask thee* : see on xxxviii. 3.

<sup>g</sup> Rather, *disallow my right* (xxxiv. 5; Isa. x. 2), i. e. deny what is my lawful due, viz. that I rule the world justly.

And array thyself with honour and majesty <sup>b</sup>.  
 Pour forth the overflowings of thine anger:  
 And look upon every one that is proud, and abase him.  
 Look on every one that is proud, *and* bring him low;  
 And tread down the wicked where they stand.  
 Hide <sup>j</sup> them in the dust together;  
 Bind their faces in the hidden *place* <sup>k</sup>.  
 Then will I also confess of thee  
 That thine own right hand can save thee.

*Can Job subdue even the hippopotamus?*

<sup>1</sup> That is, *the hippopotamus*. Behold now <sup>1</sup> behemoth, which I made with thee <sup>1</sup>;  
 He eateth grass as an ox.  
<sup>2</sup> Or, ribs Lo now, his strength is in his loins,  
 And his force is in the muscles of his belly.  
<sup>3</sup> Or, *He that made him hath furnished him with his sword* He moveth his tail like a cedar:  
 The sinews of his thighs are knit together.  
 His bones are *as* tubes of brass;  
 His <sup>2</sup> limbs <sup>m</sup> are like bars of iron.  
 He is the chief of the ways of God <sup>n</sup>:  
<sup>3</sup> He only that made him can make his sword to approach unto him <sup>o</sup>.

<sup>b</sup> Render rather:

*Pray, deck thyself with majesty (Isa. ii. 10) and loftiness;*  
*And array thyself with glory and state.*

On ‘excellency,’ see on xiii. 11.

<sup>j</sup> We should rather say here, *Bury*; the word is often used of hiding (i.e. burying) in the earth, as Gen. xxxv. 4; Joshua vii. 21.

<sup>k</sup> I. e. in Sheol, the dark and hidden abode of the dead.

<sup>l</sup> I. e. *like thee* (xxxvii. 18), as well as *thee*.

<sup>m</sup> The Heb. word is a synonym of ‘bones,’ common in Aramaic, but rare in Heb. (Prov. xvii. 22; xxv. 15). It is uncertain how the idea expressed by it differs from the ‘bones’ of line 1.

<sup>n</sup> I. e. the chief,—or, perhaps, the *first*,—product of God’s creative activity: ‘ways,’ as xxvi. 14.

<sup>o</sup> The line is very difficult, and the meaning uncertain. With the rend. of the marg. *his sword* is an allusion to the animal’s formidable tusks (within the mouth) and teeth, with which it is able ‘to cut grass as neatly as if it were mown with a scythe, and to sever, as if with shears, a tolerably stout stem’ (Wood’s *Mammalia*, p. 761 f.). But in all probability there is some corruption in the text.

- 20 Surely the mountains bring him forth food ;  
Where all the beasts of the field do play <sup>p.</sup>
- 21 He lieth under the lotus trees <sup>q,</sup>  
In the covert of the reed, and the fen.
- 22 The lotus trees cover him with their shadow ;  
The willows of the brook compass him about.
- 23 Behold, if a river <sup>1</sup> overflow <sup>r</sup>, he trembleth not :      <sup>1</sup> Or, be  
He is confident, though Jordan <sup>s</sup> swell even to his mouth. violent
- 24 Shall any take him <sup>t</sup> when he is on the watch <sup>t</sup>,  
Or pierce through his nose with a snare ?

*Or the crocodile ?*

- 41 Canst thou draw out <sup>2</sup> leviathan with a fish hook ?      [Ch. xl.  
Or press down his tongue with a cord ?      <sup>25</sup> in  
2 Canst thou put <sup>3</sup> a rope into his nose ?      Heb.]  
Or pierce his jaw through with a <sup>4</sup> hook <sup>a</sup> ?      <sup>2</sup> That  
3 Will he make many supplications unto thee <sup>b</sup> ?      is, the  
Or will he speak soft words unto thee ?      crocodile.  
4 Will he make a covenant with thee,  
That thou shouldest take him for a servant for ever ?      <sup>3</sup> Heb. <sup>a</sup>  
5 Wilt thou play with him as with a bird ?      rope of  
Or wilt thou bind him for thy maidens ?      rushes.  
6 Shall the bands of *fishermen* make traffic of him ?      <sup>4</sup> Or,  
Shall they part him among the merchants ?      spike  
7 Canst thou fill his skin with barbed irons,

<sup>p</sup> More clearly, *And all the beasts of the field do play there,—without fear, viz., because the monster lives only on grass.*

<sup>q</sup> A low thorny shrub, with a fruit something like a date, the *Zizyphus Lotus* of Linnaeus, common in Egypt and other parts of Africa (Hdt. iv. 177 ; cf. *Odyss.* ix. 82 ff.).

<sup>r</sup> ‘Overflow’ is a paraphrase ; the marg. is also a paraphrase, though not such a free one. It is doubtful whether the text is correct,—for the word, which is the one commonly rendered *oppress* (x. 3 ; Deut. xxiv. 14, &c.), hardly seems applicable to a river.

<sup>s</sup> I.e. a stream as impetuous as the Jordan. The hippopotamus is not found actually on the banks of the Jordan.

<sup>t</sup> The rend. is contrary to idiom. Perhaps we should read *with barbs*.

<sup>a</sup> I.e. Can the crocodile, supposing it to have been caught, be strung afterwards on a line, to keep it fresh in the water, like ordinary fish ?

<sup>b</sup> Ironical questions. Will the crocodile beg to be spared, or allow itself (*v.* 4) to be domesticated, or (*v.* 5) to be made a pet of, or (*v.* 6) an article of traffic ?

Or his head with fish spears ?

Lay thine hand upon him ;

Remember the battle, and do so no more <sup>c</sup>.

[Ch. xli. 1] Behold, the hope of him is in vain :

[in Heb.] Shall not one be cast down even at the sight of him ?

None is so fierce that he dare stir him up :

Who then is he that can stand before me <sup>d</sup> ?

Who hath first given unto me, that I should repay him <sup>e</sup> ? 11

*Whatsoever is under the whole heaven is mine.*

<sup>1</sup> Heb.

*uncover*

*the face*

*of his*

*garment.*

*Description of the monster's formidable parts.*

I will not keep silence concerning his limbs,

<sup>2</sup> Or,

*His teeth*

*are*

*terrible*

*round*

*about*

<sup>3</sup> Or,

*courses*

*of scales*

*Heb.*

*channels*

*of shields.*

Nor his mighty strength, nor his comely proportion <sup>f</sup>.

Who can <sup>1</sup> strip off his outer garment <sup>g</sup> ?

Who shall come within his double bridle <sup>h</sup> ?

Who can open the doors of his face ?

<sup>2</sup> Round about his teeth is terror <sup>i</sup>.

*His* <sup>3</sup> strong scales <sup>k</sup> are his pride,

Shut up together *as with a close seal.*

One is so near to another,

That no air can come between them.

<sup>c</sup> I.e. if thou once attemptest to take him, the thought of the struggle with him will deter thee from ever wishing to make the attempt again.

<sup>d</sup> I.e. before *Me*, its Maker.

<sup>e</sup> An indirect way of saying that no one has any claim against God, or ground of complaint against Him, such as Job had raised. But a reference to God hardly seems in place here; and it is possible that, with slight changes, we ought to read *him for me* at the end of v. 10, and then in v. 11:

*Who ever confronted him, and prospered (ix. 4) ?  
Under the whole heaven there is none.*

<sup>f</sup> The text of this verse is in parts suspicious (esp. in the word rendered 'comely').

<sup>g</sup> I.e. his scales.

<sup>h</sup> I.e. his rows of teeth. But 'bridle' is a strange figure to use for these; and perhaps we should read, with the Sept., *his double coat of mail*, i.e. the creature's scales and hide together.

<sup>i</sup> The marg. (=AV.) may be disregarded.

<sup>j</sup> The marg. is preferable. But probably, with a slight change, the line should read, *Courses of scales are his back.* The Heb. *channels*, or *tubes* (xl. 18), *of shields* alludes to the manner in which the bony plates, or scales, of the crocodile extend in rows along the animal's back, forming a strong protective armour.

- 17 They are joined one to another ;  
 They stick together, that they cannot be sundered.
- 18 His neesings<sup>1</sup> flash forth light,  
 And his eyes are like the eyelids of the morning<sup>m</sup>.
- 19 Out of his mouth go burning torches<sup>n</sup>,  
 And sparks of fire leap forth.
- 20 Out of his nostrils a smoke goeth,  
 As of a seething pot and *burning* rushes.
- 21 His breath kindleth coals,  
 And a flame goeth forth from his mouth.
- 22 In his neck abideth strength,  
 And terror danceth before him.
- 23 The flakes of his flesh are joined together :  
 They are firm upon him ; they cannot be moved.
- 24 His heart is as firm as a stone ;  
 Yea, firm as the nether millstone<sup>o</sup>.
- 25 When he raiseth himself up, the mighty are afraid :  
 By reason of consternation they are beside themselves.
- 26 If one lay at him with the sword, it cannot avail ;  
 Nor the spear, the dart, nor the<sup>1</sup> pointed shaft<sup>p</sup>.
- 27 He counteth iron as straw,  
 And brass as rotten wood.
- 28 The<sup>2</sup> arrow cannot make him flee :  
 Slingstones are turned with him into stubble.
- 29 Clubs are counted as stubble :  
 He laugheth at the rushing of the javelin.
- 30 His underparts are like sharp potsherds :

<sup>1</sup> Or,  
*coat of  
 mail*

<sup>2</sup> Heb.  
*son of the  
 bow.*

<sup>1</sup> An archaism for *sneezings*. Shakespeare uses the verb *to neeze* (*Midsummer Night's Dream*, ii. i. 56).

<sup>m</sup> With allusion, probably, to the reddish eyes of the crocodile, which are said to appear gleaming through the water before the head comes to the surface.

<sup>n</sup> Vv. 19–21 refer to the spray, which, as the monster rises above the water, is expelled with its breath, and sparkles in the sunlight.

<sup>o</sup> The Eastern handmill, by which corn was prepared, as it is still, for daily use, consisted of two circular stones, each of about 18 inches in diameter, the lower resting upon the ground, and the upper one being turned round upon it by a woman, or sometimes (Matt. xxiv. 41) two women. The lower stone is always heavier, and often made of harder material, than the upper stone (cf. Judges ix. 53).

<sup>p</sup> The marg. (substantially = AV.) may be disregarded,

He spreadeth *as it were* a threshing wain <sup>q</sup> upon the mire.  
 He maketh the deep to boil like a pot : 31  
 He maketh the sea like ointment <sup>r</sup>.  
 He maketh a path to shine after him ; 32  
 One would think the deep to be hoary.  
 Upon earth there is not his like, 33  
 That is made without fear.  
 He beholdeth every thing that is high : 34

<sup>1</sup> See ch. xxviii. 8. He is king over all the <sup>1</sup> sons of pride.

Then Job answered the LORD, and said,

42

*Job acknowledges that he had no adequate conception of God's greatness; and retracts all his presumptuous utterances.*

I know that thou canst do all things,  
 And that no purpose of thine can be restrained. 2  
<sup>2</sup> See ch. xxxviii. <sup>a</sup> Who is this that hideth counsel without knowledge ?' 3  
 Therefore have I uttered that which I understood not,  
 Things too wonderful for me, which I knew not.  
<sup>b</sup> Hear, I beseech thee, and I <sup>c</sup> will speak ; 4  
<sup>3</sup> See ch. xxxviii. <sup>d</sup> I will demand of <sup>d</sup> thee, and declare thou unto me.' 5  
 I had heard of thee by the hearing of the ear ;  
 xl. 7. But now mine eye seeth thee <sup>e</sup>,

<sup>q</sup> Rather, *a threshing-board*,—such as is still in use in Syria, i.e. a board, about 7 ft. long by 3 ft. broad, set underneath crosswise with sharp pieces of hard stone or basalt, which, being drawn round the threshing-floor by a yoke of oxen, shells out the grain, and cuts up the straw into chaff. The clause thus means that the crocodile leaves, by the scales on the underpart of its body, an impression on the mud, as if a sharp threshing-board had been there.

<sup>r</sup> Rather, *an ointment-pan*, i.e. a pan in which oil and other ingredients, being boiled together to produce ointment or (Exod. xxx. 25, 35 RV.) perfume, yielded a white frothy foam.

"Understand here, *Thou didst say truly*. Job repeats the question addressed to him in xxxviii. 2, for the purpose of admitting (lines 2 and 3) the justice of the rebuke implied in it.

<sup>b</sup> Job repeats, in line 1, the substance, and in line 2 the actual words, of God's challenge to him in xxxviii. 3 (= xl. 7), prior to confessing (*v. 5*) his inability to meet it, and retracting (*v. 6*) his former presumptuous utterances.

<sup>c</sup> The pron. is emphatic.

<sup>d</sup> Better, *ask*. See on xxxviii. 3.

<sup>e</sup> Better, *hath mine eye seen thee*,—viz. as revealed, in His greatness, in chs. xxxviii–xl.

6 Wherefore I <sup>1</sup> abhor *myself*<sup>1</sup>, and repent  
In g dust and ashes.

\* 1 Or,  
*loathe* my  
words

## PART III

## THE EPILOGUE.

*Job is commended by God, and commanded to intercede for his three friends, lest some judgement come upon them.*

7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is 8 right, as my servant Job hath<sup>h</sup>. Now therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly<sup>j</sup>; for ye have not spoken of me the thing that is right, as my

<sup>f</sup> The marg. is preferable, though ‘loathe’ is unnecessarily strong. The meaning is, *I cast off* (Jer. xxxi. 37) or (Jer. vi. 30) *reject* (it), viz. what I have spoken: we should say, in such a connexion, *repudiate*.

<sup>g</sup> Rather, (Sitting) *on*,—a mark of grief and penitence: see Isa. lviii. 5; Jonah iii. 6 (read ‘on’ for ‘in’).

<sup>h</sup> Job is thus commended, and his wish (xvi. 21) granted, while his three friends are condemned (Elihu is not referred to). Job had stated correctly the facts of God’s providence, though he did not see his way out of the difficulties which they occasioned him, and was led in consequence into many rash and even blasphemous statements (such as ix. 22–24): the friends, on the other hand, though they had said much that was in itself just and true, had misapplied it; upon a limited basis they had framed a universal theory of the methods of God’s providence; they had adopted the view that all suffering was a result of sin; and in order to maintain this view, and, as they supposed, to justify God, they had shut their eyes to the facts opposed to it, and unjustly suspected Job’s integrity. Job (xiii. 7–11) rebukes them for their unjust partisanship; and here they are condemned by God Himself.

<sup>i</sup> Render rather, *that I do no foolishness to you* (lit. ‘do no *nebālāh* to you,’ do nothing regardless of your feelings or claims: see on ii. 10), i.e. lest I punish you without compunction or regret. (There is nothing in the Heb. corresponding to either ‘after’ or ‘your.’) Of course, the expression implies an anthropomorphism.

servant Job hath. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: and the LORD accepted Job.

*Job is restored to a prosperity double that which he enjoyed before.*

And the LORD turned the captivity<sup>k</sup> of Job, when he 10 prayed for his friends: and the LORD gave Job twice as much as he had before. Then came there unto him all 11 his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him concerning all the evil that the LORD had brought upon him: every man also gave him a <sup>l</sup>piece of money, and every one a ring of gold. So the LORD blessed the 12 latter end of Job more than his beginning: and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He 13 had also seven sons and three daughters. And he called 14 the name of the first, Jemimah<sup>m</sup>; and the name of the second, Keziah<sup>n</sup>; and the name of the third, Keren-happuch<sup>o</sup>. And in all the land were no women found so 15 fair as the daughters of Job: and their father gave them inheritance among their brethren. And after this Job 16 lived an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being 17 old and full of days.

<sup>k</sup> Fig. for, *restored the prosperity*

<sup>l</sup> A piece of money mentioned twice besides (Gen. xxxiii. 19; Joshua xxiv. 32), the value of which is not known.

<sup>m</sup> I. e. probably (from the Arabic) *a little Dove*.

<sup>n</sup> I. e. *Cassia* (Ps. xlv. 8), the powder of a fragrant bark.

<sup>o</sup> I. e. *Horn* (= Flask) of *eye-paint* (2 Kings ix. 30 is lit. ‘set her eyes in pūch’: see also Jer. iv. 30), a black pigment, with which women in the East still darken the edges of the eyelids, for the sake of increasing by contrast the lustre of the eye. Pronounce, not *hap’pūch*, but *hap-pūch!* (*hap-* being the article).

## GLOSSARY

of *Archaisms or of words used in obsolete or unfamiliar senses, occurring in the Revised Version of Job*<sup>1</sup>.

**acquaint**, to (to accustom oneself), xxii. 21. In Murray's *Eng. Dict.* quoted under the wrong heading.

**an-hungred** (overcome by hunger), xxiv. 10 (so *an hungred*, Matth. xii. 1, 3; xxv. 35, 37 al.<sup>2</sup>). Apparently for earlier *a-hungred* (John of Trevisa in 1398 uses both forms), a worn down form of *of-hungred* (in use in the 13th cent.), Old Engl. *of-hyngred* (in *Piers the Plowman* (1393) often *afyngred*: see Skeat's edition, ii. 116, 307), the past partic. of *of-hyngran* (A.S. *of-hyngrian*), to suffer hunger. Shakespeare has *a hungry* and *an hungry*. See Murray's *Eng. Dict.* under *an-hungered* and *a-hungered*. 'Athirst' is a word of similar formation.

**assay**, to (to essay, attempt), iv. 2. Cf. Deut. iv. 34; I Sam. xvii. 39; Acts ix. 26.

**astonied** (astonished), xvii. 8. From O. F. *estoner* (late Lat. *extonare*, to thunder out), and hence etymologically better than 'astonished.' **base** (low in rank, not in character), xxx. 8 (see the note).

**boss** (knob; Fr. *bosse*, hump, protuberance), xv. 26.

**brass** (copper or bronze), xxviii. 2, xli. 27.

**buckler** (a small shield with a knob), xv. 26. From Fr. *bouclier*, a shield with a *boucle* or knob.

**colllop** (thick fold of flesh), xv. 27.

**commune**, to (to converse), iv. 2.

**convince**, to (to refute or convict), xxxii. 12. Cf. in A.V. John viii. 46 (R.V. 'convicteth'), xvi. 8 (R.V. 'convict'), Acts xviii. 28 (R.V. 'confuted'), Titus i. 9 (R.V. 'convict'), Jas. ii. 9 (R.V. 'convicted by').

**daysman** (arbiter, umpire), ix. 33. The 'day' is the day of judgement (cf. I Cor. iv. 3); and the 'daysman' was one who appointed the day (cf. *diem dicere*) on which a case was to be heard. The word was very common in the sixteenth century.

**decay**, to (to dwindle away), xiv. 11. See Murray's *Eng. Dict.*

**demand**, to (to ask—without any implication of authority. Fr. *demandeur*), xxxviii. 3, xl. 7, xlvi. 4.

**denounce**, to (to report), xvii. 5. Cf. Jer. xx. 10 R.V.

**describe**, to (to mark out—now used only of geometrical figures), xxvi. 10. So Josh. xviii. 4, 6.

**discover**, to (to lay bare), xii. 22.

**enlighten**, to (to illuminate, brighten, not, as now, to instruct), xxxiii. 30. Cf. I Sam. xiv. 27, 29;

<sup>1</sup> For further particulars respecting many of the words quoted see Aldis Wright's *Bible Word-Book*, or the articles on the respective words in Hastings' *Dictionary of the Bible*.

<sup>2</sup> Retained in these passages from Tindale (1526). Not in Coverdale (1534); but found again in the Great Bible (1539) and the Geneva Version (1560). In Job xxiv. 10 apparently an innovation of King James' translators.

- Ps. xix. 8 : Ps. xviii. 28 and xcvi.  
4 AV. (RV. lighten).
- excellency** (loftiness, pre-eminence),  
iv. 21 marg., xiii. 11, xx. 6, xxxi.  
23, xl. 10.
- excellent** (surpassing), xxxvii. 23.  
Cf. Isa. xxviii. 29.
- foward** ('from-ward,' i. e. contrary, obstinate), v. 13. Cf. Is. lvii.  
17 with the margin. But usually  
'foward,' 'fowardness,' are mis-  
renderings of Hebrew words mean-  
ing *morally crooked*, or *tortuous*:  
so, for instance, in the present  
passage, as also Deut. xxxii. 20;  
Ps. xviii. 26, ci. 4; Prov. ii. 12,  
14, vi. 12, 14, &c.; and in the NT.  
1 Pet. ii. 18 (for *σκολιός*).
- gender**, to (to beget, also to give  
birth to; fig. to produce), xxi. 10,  
xxxviii. 29 (see the note here).
- grief** (of bodily pain), ii. 13.
- grieve**, to (to harass, trouble), iv.  
2, 5 margin.
- inward** (intimate), xix. 19.
- know to**, to (to know how to),  
xxxii. 22. Cf. Isa. vii. 15, 16;  
Jas. iv. 17.
- lien** (lain), iii. 13.
- liking** (appearance, condition),  
xxxix. 3.
- lye** (alkalized water), ix. 30 marg.
- meat** (food, not necessarily animal  
food), iii. 24 margin, vi. 7, xii. 11,  
xx. 14, xxx. 4, xxxiii. 20, xxxiv. 3  
(= xii. 11), xxxvi. 31, xxxviii. 41  
(in this verse 'meat,' in its modern  
sense, would express better the  
word in line 1 rendered 'food,'  
properly *food taken by hunting*,  
Prov. xii. 27; rendered 'venison'
- [from *venari*] in Gen. xxvii. 3, 5,  
&c.). On xxiv. 5 see the margin.
- neesings** (sneezings), xli. 18.
- now** (where we should say 'then'),  
iii. 13.
- of** (where we should say 'to'),  
xxviii. 23.
- order**, to (to set in order, set out, ar-  
range), xiii. 18, xxiii. 4, xxxvii. 19.
- perverse** (distorted, morally  
crooked, in the etymological sense  
of the Lat. *perversus*), ix. 20.  
So Deut. xxxii. 5; Ps. xviii. 26;  
Prov. ii. 15, viii. 8, xiv. 2, xvii. 20,  
&c.; Matt. xvii. 17 (for διεστραμ-  
μένη : so Phil. ii. 15); Acts xx. 30  
(διεστραμένα); and 'perverseness,'  
Prov. xi. 3; Isa. xxx. 12.
- reins** (kidneys: Lat. *renes*), xvi. 13,  
xix. 27.
- salt-wort** (salt root, or herb), xxx. 4.
- shew**, to (to tell, declare), xi. 6,  
xv. 17, xxxii. 6, 10, 17, xxxiii. 23,  
xxxvi. 2, 9. So often in AV.; in  
RV. frequently changed to 'tell.'  
In x. 2 the Heb. is 'make me to  
know.'
- straiten**, to (to make narrow),  
xviii. 7, xxxvi. 16. Cf. Prov. iv.  
12; Ezek. xlvi. 6; Matt. vii. 14 RV.:  
also 'strait' in 2 Kings vi. 1;  
Isa. xl ix. 20; Matt. vii. 13, 14 (the  
'strait' gate; RV. 'narrow').
- straitness** (narrowness), xxxvi. 16.
- vain** (empty), xi. 11<sup>1</sup>, 12<sup>2</sup>, xv. 2<sup>3</sup>,  
xvi. 3<sup>3</sup>; cf. xxvii. 12<sup>4</sup>.
- vanity** (emptiness, fig. what is  
worthless or morally unreal), vii.  
3<sup>1</sup>, 16<sup>4</sup>, xv. 31 a<sup>1</sup>, b<sup>1</sup>, xxxi. 5<sup>1</sup>,  
xxxv. 13<sup>1</sup>, 16<sup>5</sup>.
- wain** (wagon), xli. 30.

<sup>1</sup> Heb. *unreality*.<sup>2</sup> Heb. *hollow*.<sup>3</sup> Heb. *wind*.<sup>4</sup> The Heb. verb rendered here *become vain* is cognate with the word  
mentioned in the next note.<sup>5</sup> Heb. *hēbel*, a *breath*: see Ps. xxxix. 6 RVm., lxii. 9 RVm., and Isa.  
lvii. 13, where the Heb. word is rendered 'breath.'

## INDEX.

- Abaddon, xxvi. 6, xxviii. 22, xxxi. 12.  
Adam (?), xxxi. 33.  
affliction (as a discipline), v. 17-27,  
xxxvi. 8-21.  
angels, mentioned or alluded to,  
i. 6, ii. 1, iv. 18, xxi. 22, xxv. 3,  
xxxiii. 22, 23. *See also* 'holy  
ones.'  
'ashamed,' to be, vi. 20.  
Aurora Borealis, p. 112.
- Bear, the, ix. 9, xxxviii. 32.  
behemoth (the hippopotamus), xl. 15.  
breath of God, poet. for the wind,  
xv. 30, xxvi. 13 note, xxxvii. 10; as  
source of life and intelligence in  
man, xxxii. 8, xxxiii. 4, xxxiv. 14.  
*Cf.* 'spirit.'  
'broad place,' xxix. 7 marg.  
'butter,' xx. 17 (see the note), xxix. 6.  
Buzite, xxxii. 2.
- 'chamber' (of winds), xxxvii. 9.  
'chambers of the south,' ix. 9.  
clay, xiii. 12, xxvii. 16, xxxviii. 14;  
of human body, iv. 19, x. 9, xxxii. 6.  
clouds, marvels of the, xxvi. 8,  
xxxvi. 29, xxxvii. 11, xxxviii. 34, 37.  
cold, source of, xxxvii. 9.  
'council' of God, the, xv. 8.  
crocodile, the, xli. 1-34.
- 'darkness,' place of, xxxviii. 19;  
fig. of misfortune, xi. 17, xv. 22,  
23, 30, xvii. 12, xix. 8, xxiii. 17.  
debtors, treatment of, xvii. 5.  
'deep,' the (the subterranean abyss  
of waters), xxviii. 14, xxxviii. 16  
(see notes).  
'dig through,' to (of burglars),  
xxiv. 16.  
'dust,' poet. for earth, viii. 19 (see  
note); body made of, iv. 19, to  
return to, x. 9, xxxiv. 15; of the  
dust of the grave, vii. 21, xvii. 16,  
xix. 25 marg., xx. 11, xxi. 26, xl. 13.
- eagle, the, xxxix. 27-30.  
earth, foundation of the, xxxviii. 4-  
7; cf. xxvi. 10 note.  
'east wind' (the sirocco), xv. 2,  
xxvii. 21, xxxviii. 24.  
eclipses, Heb. idea of, see notes on  
iii. 8, xxvi. 13.  
elephantiasis, see notes on ii. 7,  
vii. 14, 15, xix. 26.
- 'fail,' to, of the eyes, xi. 20, xvii. 5,  
xxxi. 16; of the reins, xix. 27 note.  
firmament, xxxvii. 18 note.  
flood, the, allusion to, xxii. 16.  
fool, foolish, folly, for different Heb.  
words: (a) ii. 10, xxx. 8, xl. 8;  
(b) i. 22, xxiv. 12; (c) iv. 18; (d)  
v. 2, 3.  
frost, xxxviii. 29 f., cf. xxxvii. 9.  
future life, wished for, or expected,  
pp. xx ff., 40, 55.
- gate (as place of judgement), v. 4,  
xxxii. 21.
- halting, fig. of adversity, xviii. 12.  
hawk, the, xxxix. 26.  
heart, as organ of understanding,  
viii. 10, ix. 4, xii. 24, xxxvi. 5  
marg. (cf. xvii. 4); of attention,  
vii. 17, xxxiv. 14; of conscience,  
xxvii. 6.  
heavens, the, Heb. ideas of, see notes  
on xxvi. 7, 9, 10, 11, xxxviii. 33.  
hippopotamus, the, xl. 15-24.  
'holy ones' (i.e. angels), v. 1, xv. 15.  
horse, the, xxxix. 19-25.

## INDEX

- ice, xxxvii. 10, xxxviii. 28.
- jackals, xxx. 29.
- Jemimah (name explained), xlvi. 14.
- Jordan, xl. 13.
- Keren-happuch and Keziah (names explained), xlvi. 14.
- lamp (burning), fig. of prosperity, xviii. 6, xxi. 17.
- lands, violent seizure of, xxiv. 2, xxxi. 38 f.
- 'latter rain,' the, xxix. 23.
- legal phraseology, ix. 3, 14-20 (notes), 32, 33, x. 17, xi. 10, xiii. 3, 6, 8, 10, 18 f., xvi. 21, xxiii. 3-7, xxxi. 35.
- leviathan, iii. 8, xli. 1.
- light, place of, xxxix. 18; fig. of prosperity, xvii. 12, xviii. 5, 6, xxii. 11 (see note), 28, xxx. 26.
- lightning, xxviii. 26, xxxvi. 30, 32, xxvii. 3, 11, xxxviii. 35; cf. i. 20, xx. 26.
- lion, the, xxxviii. 39 f.; also iv. 10 f., xxviii. 8.
- lotus trees, xl. 21.
- Mazzaroth, xxxviii. 32.
- meteor, the, xxxviii. 36 marg.
- millstone, the nether, xli. 14.
- mines and mining, xxviii. 1-11.
- 'mourning,' explanation of the Heb. word used, xxx. 28.
- mythological allusions, probable, ix. 13, xxv. 2, xxvi. 12; cf. iii. 8, xxvi. 13.
- night, as time of disaster, xxxvi. 20.
- ointment-pan, xli. 31 note.
- Ophir, gold of, xxii. 24, xxviii. 16.
- Orion, ix. 9, xxxviii. 31.
- ostrich, the, xxx. 29, xxxix. 13-18.
- outcast races, xxiv. 5-8, xxxi. 2-8.
- parable (misrendering of Heb.), xxvii. 1, xxix. 1.
- phoenix, xxix. 18 marg.
- 'pit,' the (of Sheol), xvii. 14 marg., xxxiii. 18, 22, 24, 28, 30.
- pledges, xvii. 3, xxii. 6, xxiv. 9.
- Pleiades, ix. 9, xxxviii. 31.
- purslain, vi. 3 marg.
- Rahab, ix. 13, xxvi. 12.
- rain, formation of, xxxvi. 26-28; cf. xxviii. 25 f., xxxvii. 6, xxxviii. 25-27, 28.
- ransom (fig.), xxxiii. 24, xxxvi. 18.
- raven, the, xxxviii. 41.
- reins, the, xvi. 13, xix. 27.
- 'root of the matter,' the, xix. 28.
- rubies, xxviii. 18.
- Sabeans, i. 15.
- 'salvation,' xiii. 16 (see note).
- Satan, i. 6 (see note), 7 ff., ii. 1 ff.
- 'seal,' to (in different metaphorical uses), ix. 7, xiv. 17, xxiv. 16, xxxiii. 16, xxxvii. 7; cf. the subst. 'seal,' xxxviii. 14, xli. 15.
- 'see God,' to, xix. 26, xxxiii. 26.
- 'serpent,' the 'fleeing,' xxvi. 13.
- shades, the (of the dead, Heb. *Rephaim*), xxvi. 5.
- 'shadow of death' (i. e. the thickest darkness), iii. 5 (see note), xii. 22, xvi. 16, xxxiv. 22; of the darkness of midnight, xxiv. 17 (twice), of a mine, xxviii. 3; of Sheol, x. 21, 22, xxxviii. 17.
- Sheba, vi. 19; cf. on i. 15.
- Sheol (the supposed subterranean abode of the dead), vii. 9 (see note), xi. 8, xiv. 13, xvii. 13, 16, xxi. 13, xxiv. 19, xxvi. 6; cf. xxvi. 5, xxxviii. 17, xl. 13, and the note on xiv. 22.
- Shuhite, ii. 11.
- sirocco, the, pp. 41, 78, 111.
- 'slip,' of the foot, fig. of adversity, xii. 5.
- 'sons of God' (i. e. angels), i. 6 (see note), ii. 1, xxxviii. 7.
- soul (as the seat of appetite), vi. 7.
- 'sound knowledge,' 'sound wisdom,' xi. 6 note.
- spirit (as source and principle of life), x. 12, xii. 10 marg., xvii. 1,

- xxvii. 3, xxxii. 8; also as divine,  
 xxxiii. 4, xxxiv. 14. Cf. 'breath.'  
 sun and moon, worship of, xxxi. 26 f.
- Tema, vi. 19.  
 Temanite, ii. 11.  
 threshing wain, xli. 30 (see note).  
 thunder and thunder-storm, xxviii.  
 26, xxxvi. 29—xxxvii. 5, xxxviii. 25.  
 thunder-cloud, Heb. conception of,  
 see notes on ix. 8, xxvi. 11, xxxvi.  
 29, 30, 32, 33, xxxvii. 2.  
 'treasures' (of snow and hail),  
 xxxviii. 22 (cf. xxxvii. 9).  
 'upon,' idiom. use of, xxx. 16 note.
- Uz, i. 1.  
 'vain,' 'vanity,' see the preceding  
 Glossary.  
 'vexation,' v. 2, vi. 2, xvii. 7 note.
- wādy*, vi. 15 note, xxii. 24 note.  
 'warfare,' vii. 1, xiv. 14.  
 wild ass, vi. 5, xi. 12, xxiv. 5,  
 xxxix. 5–8.  
 wild goat, xxxix. 1–4.  
 wild-ox, xxxix. 9–12.  
 wisdom, pp. vi, 78, 80f. (ch. xxviii).  
 'with,' idiom. senses of, vi. 4, ix. 35,  
 x. 13, xxiii. 14, xxvii. 11.  
 worm, xxv. 6.

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